

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

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NEW SERIES  
VOLUME XXVIII, No. 8



Dr. J. W. Mayfield, who will welcome the Sunday School and B. Y. P. U. Convention to McComb, March 23-25.

Rev. John T. Oakley becomes pastor of the Baptist Hospital in Nashville.

Pastor Theodore Whitfield of Desloge, Mo., is feeling good in the pastorium recently renovated at a cost of \$1,350.

Rev. J. M. Cook resigns the presidency of Montezuma College, New Mexico, to go into business at Amarillo, Texas.

Pastor Irwin of Brookville, Pa., says he is having overflow crowds at meetings conducted by Evangelist R. G. Baucom, and that it has been a long time since he has heard a man who is as true to the Baptist faith.

If it should turn out that there are no diamond mines in Pike County, the people can truly say that they have something "just as good". Not only have they plenty to eat, good homes, good churches, but they have what the Bible declares better than much fine gold.

The Hospital Commission of the Southern Baptist Convention met at the Baptist Hospital in New Orleans last week. They were present from Washington City to El Paso. Dr. L. J. Bristow, the Superintendent, was disappointed that the hospital could not be dedicated at this time because some of the work was unfinished. However, the power plant is in operation; the nurses' home is occupied by a fine group of young women, three of them from Mississippi; and the furniture and other equipment are being rapidly installed. Dr. Bristow has put two other hospitals into successful operation and has made a splendid beginning with this one. The banks of New Orleans have all confidence in him and in the institution. It will be one of the most complete and up to date hospitals in the South. It will be open to patients in a very few weeks at the farthest; and the dedication may take place at a time to permit of many attending, going to or coming from, the Convention in Houston.



The Mississippi Quartette of the Baptist Bible Institute, who will sing for us at the McComb Convention.

The identification certificates which you will have to get in order to secure reduced rates to the Sunday School and B. Y. P. U. Convention in McComb March 23-25 are now in J. E. Byrd's office in the Baptist Building, Jackson, Miss. Write him for as many as you need.

Seven thousand at church and fifty thousand in the theatres was the record of a recent Sunday in Washington.

The building of Grove Ave. Church in Richmond, Va., of which Dr. J. W. Storer is pastor, was destroyed by fire some two weeks ago. They will build a better house.

Francis Judson Chastain finishes his work at the Louisville Seminary May first, and is available for work in Mississippi. He graduated at Mississippi College in 1915, taught for three years at Gulf Coast Military Academy, served in the Navy during the war. But responded to the call to preach and entered the Seminary three years ago. He is pastor of churches in Kentucky, but ought to be back in Mississippi. He is the son of Dr. J. G. Chastain, dearly beloved missionary to Mexico for many years, and has a brother prominent in educational work in Mississippi.

A gentleman and his wife walked out of a store as two girls, or young women, walked in. These young people were of uncertain age because their dress did not indicate their years. Their skirts reached no further than their knees. Their hair was cut to a "boyish bob" and pasted down on their heads. An involuntary expression of disgust escaped the lips of the man and his wife simultaneously. It was because the "animal" in the two young women had come into expression. All the softness and purity and refinement that belongs to youth and womanhood were gone. It is no exaggeration to say that they looked like idiots, and that was the word which was used to express the disgust felt by their elders, for the spiritual and intellectual element had departed and left the animal. It is eternally true that a woman's hair is a glory to her. Does the removal of it only reveal the loss of something already gone, or is it a part of the abandonment of the finest feminine quality which leaves woman on a lower plane than she has long held among Christian people? A face will soon tell the story of a life, good or bad.

W. W. Hamilton, Jr., becomes pastor of Napoleon Ave. Church in New Orleans. This is near the Baptist Hospital.

The First Church of Greenwood will build a Sunday School annex to cost about \$35,000. Bids have already been made on the plans submitted.

There are seven times as many women school teachers in America as men teachers. The Bible says something about seven women taking hold of one man.

Pastor B. F. Whitten has arranged for a series of addresses in the church at Hollandale, having on successive nights, March first to seventh, P. I. Lipsey, M. C. Vick, R. B. Gunter, J. C. Greenoe, E. H. Caswell and E. H. Marriner. He expects all the Delta pastors on the first day.

The wish of Dr. Empringham, head of the Episcopal Temperance Society, to permit the sale of beer and wine that the boys and girls might be made better, finds its match in a bunch of bums in the Bavarian Alps, men and women who go naked "to develop and strengthen the noblest traits in mankind". But these latter were taken in by the police.

You have seen the advertisement of the Gulf Coast Line Railway in the Record. This road is preparing to take a large delegation from Mississippi by way of New Orleans and Baton Rouge on a special train. Their equipment is as good as the best and their service unsurpassed. By whatever route you go to New Orleans, we hope you will get with the Mississippi crowd from New Orleans to Houston on the Gulf Coast Lines.

The Southern Baptist Press Association had the most satisfactory meeting in its history last week in New Orleans. It has been the habit of these brethren to get together every year at the time and place of meeting of the Southern Baptist Convention. But there was little opportunity there for undisturbed conference and discussion, so they decided to hold a mid-winter session, and Secretary Bristow of the New Orleans Hospital and Dr. DeMent of the Bible Institute were hosts to the paper men. Rooms were provided at the hospital, which was not yet open to patients; and meals were served at both places. There is no finer fellowship in the world than among these Baptist newspaper men. Not that they agree on everything. Far from it; but they speak their minds freely and love one another sincerely. The program covered about everything that concerns the mission of a Baptist paper, and the discussions were most interesting and helpful. Dr. S. M. Brown of the Word and Way was President and Dr. F. W. Tinnin of the Message was Secretary. Treasurer? There ain't no such animal. Nor any need for him. The others present were Drs. Routh of Texas, Stealey of Oklahoma, Stumph of New Mexico, Freeman of Tennessee, Masters and Frost of Kentucky, Gwaltney of Alabama, Mitchell of Florida, Lipsey of Mississippi; also Drs. Burts, H. C. Moore, Solomon, Cree and a number of pastors who dropped in. We greatly missed the editors from the other states. We do not know when two days have been spent more pleasantly.

## FOUR SIGNIFICANT UTTERANCES ABOUT HOME MISSIONS

B. D. Gray, Corresponding Secretary

This is the greatest hour for Home Missions in the history of our country. The problems were never so acute, the demands so urgent, the opportunities so great and the obligations so overwhelming. This conviction is growing with thoughtful people who realize the significance of America for the salvation of the world. America constitutes at once the greatest field and force in all the world for Christian civilization. The reader's attention is called to four significant utterances:

1. Mr. Richard H. Edmonds, Editor of the Manufacturers Record of Baltimore, opens his recent great tract on "Home Missions and Its Relation to World Missions" thus: "The most crucial period in the history of the South and in the history of Southern Baptists, which will soon, so far as human knowledge can forecast, shape for generations to come Baptist work in this section and in the world, is now upon us. Let me stress this point and, if I can do so, deepen the realization of our Baptist people as to the problems which they now face in Home and Foreign Mission work."

"When Dr. F. B. Meyer of London finished that marvelous address which he delivered at the meeting of the Southern Baptist Convention in Baltimore at its last session in that city, I was standing by him when a reporter of one of the daily papers said:

"Dr. Meyer, what do you regard as the greatest mission field in the world?"

"Without a moment's hesitation and with great emphasis on his words, he said, 'America, for here you have all the world represented.'"

2. The following significant quotation is taken from the report of the Special Committee on the Home Board's Report to the Southern Baptist Convention in May 1925:

"The Home Mission Board is presenting at this session of the Convention its eightieth annual report. Your Committee desires especially to commend this report as, in many respects, a model report. It is brief, yet comprehensive and illuminating, giving the main facts and results. We hope the printed report of the Board will be widely distributed and carefully read by all our people."

"These eighty years of service by this Board, in spite of countless vicissitudes along the way, present an unbroken and inspiring history of fidelity and spiritual conquest. It has been the great constructive and unifying agency of the Southern Baptists, founding and supporting thousands of churches, fostering and reinforcing our weaker denominational enterprises everywhere. The work began with meager forces and resources, but has steadily grown until the Board has become one of the greatest factors in America for the salvation and development of our national life."

"We call especial attention to a bare significant comparison of figures contained in the report. For the first fifty-eight years of the Board's history—1845 to 1903—the amount of money raised was \$3,520,000; missionaries commissioned 10,586; baptisms 82,742; churches organized 3,649."

"During the last period of twenty-two years—1903 to 1925—covering the administration of the present Corresponding Secretary, the amount raised is \$13,731,965.99; missionaries commissioned 27,468; baptisms 642,492; churches organized 4,524. These figures show the amount of money raised and the number of baptisms increased remarkably, while the number of churches organized from period to period was proportionately smaller. This fact, when carefully considered, is found to be a splendid tribute to the enlistment and intensive development feature of the work. But in spite of the abundant blessings of God upon the work in all its departments, and in the face of unparalleled opportunities for en-

largement, the Board has been compelled, during the past three years, to make drastic retrenchments, both in the force of workers and in appropriations."

"Indeed, the Board is facing at the present a crisis such as has not been known in all its history. \* \* \* It seems evident that any further retrenchments will be disastrous in the extreme. \* \* \*

We must either increase the Board's resources, or suffer irreparable losses on many fields where we have been laboring for years, and where we have laid foundations for future achievements. We must either enlarge or lose much of what it has taken years to gain."

3. Dr. Edward Judson, son of Adoniram Judson, the great Apostle to Burmah, speaking on Foreign Missions on a great occasion with great point and force, said: "We must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

Dr. E. P. Alldredge has presented in "The South a Home Mission Field" a most thoughtful and impelling plea in behalf of Home Missions. It should be in every pastor's hands and read by thousands of our people. (The Home Mission Board will be glad to supply it and the other tracts mentioned above.) "The South a Home Mission Field"—that is a theme for a book, not a brief message for a tract or a cursory article for a magazine. For Baptists, the South is the greatest, richest, ripest, most far-reaching mission field on earth. Not even a summary of its varied and pressing needs, its matchless and uncountable returns can be set down in the limits of this article. Only a few of the high points of this highest range in the realm of Southern Baptist opportunity may be touched upon: Here are some of his points:

"The South is a vast and challenging mission field."

"The South is a wonderful evangelistic mission field."

"The South is a great enlistment mission field."

"Pressing Needs of Southern Baptists"

"There are 100 small towns in the South, ranging from 1,000 to 6,278 inhabitants each, which have no (white) Baptist church in them."

"There are 13,104,000 persons in the South, ten years of age and up, counting whites and blacks, who are wholly unevangelized and claim no church connection, of which number 7,000,000 are Baptists in sentiment."

"There were almost 9,000 white Baptist churches in the South in 1923 which reported not a single baptism during the whole year."

"There were 6,592 churches in 1923 which did not have a Sunday School."

"There are 14,027 rural churches in which there is no organized woman's work—at least, none is reported."

"There are 16,424 churches, urban and rural, which have no organized young people's work."

"There are, upon the average, 4,142 rural churches and 154 urban churches, or a total of 4,296 churches among Southern Baptists, which are pastorless continually."

"Of the 19,580 ordained ministers among Southern Baptists in 1923, almost 9,500 were engaged mostly or entirely in secular pursuits or

had retired from active service through old age or infirmity."

"There are, approximately, 5,181 rural churches and 252 urban churches, or a total of 5,433 churches among Southern Baptists, without houses of worship—forced to worship and work in school houses, 'union' church houses, lodge halls, or rented quarters."

"There are, approximately, 500,000 white Baptist homes in the South, with 2,500,000 of our Southern Baptist church members living in these homes, which are without any denominational paper of any character and are, therefore, cut off completely from all information concerning our state, South-wide and world-wide work."

"Does anyone doubt that judgment will overtake Southern Baptists unless we go about the task of enlightening and enlisting these forces speedily?"

"The South is one of the nation's greatest racial mission fields—though not generally so recognized. Here are three racial groups: 9,025,096 Negroes; 4,842,217 foreigners or children of foreign or mixed parentage; 22,854,597 native-born whites of native stock. In addition, also there are the 95,636 Indians—and enough Chinese and Japanese to create a world problem if not to cause a world war."

"The South is a great Cooperative Mission Field."

"The South is the greatest country church mission field in the world."

"They also constitute the greatest body of rural churches affiliated with any great evangelical denomination in the world today." Is it not high time, therefore, that we should discover the vast and for the most part undeveloped possibilities of these rural churches and bring the whole impact of our denominational life into a great concerted and constructive effort to arouse, enlist and develop their full powers of service for God and humanity?

"The South is a world mission field of the first magnitude."

"If, somehow, we can have a great Home Mission campaign to awaken, call out, enlist and equip our forces for world conquest—what stories of achievement in world missions the future statisticians and historians will be able to record!"

## ALL HONOR TO A. C. ANDERSON, TIPPAAH

He made the grandest fight of his life in the House of Representatives today and won for himself the love of every Mississippian who loves Religious Liberty.

When I arrived in Jackson, on the night of January 26th, I asked about the prospects of the Anti-Evolution bill and was told that there was little hope, the committee having reported adversely. I asked "What about Anderson of Tippah?" And was told that his hands were tied as Chairman of the Committee reporting adversely and that we could get no help from him. I replied, "I know Anderson; you don't."

When the fight came today to the consternation of the Evolution sympathizers, A. C. Anderson of Tippah, arose as the Champion of the Anti-Evolution bill and such a battle! Another like it will hardly be witnessed in a life-time. Some tried to belittle the issue; others resorted to abuse. But Anderson held the field; his whole soul was in the terrible struggle and he held the issue clearly before the house. It was not a matter of getting religion in the tax-supported schools; it was not a matter of deriding science by legislation; it was the tremendous issue, shall Mississippi compel her citizens to send their children to school, compel them to pay their taxes, and take their money and buy books and pay teachers to destroy the faith of those children in the Bible as God's Word and in the Virgin Birth of the Savior, for Evolution means, that all trees, all vegetable life, all life of the sea and on the land and in the air had evolved up through many millions of years from the first tiny living thing.

not as big as the point of a needle into all we see around us and that God did not create these things. For a student to believe this means that he loses faith in the Bible as God's word and in the Savior as God's Son who died for our sins to redeem us from all iniquity, for He endorsed Genesis as God's word and God's son would not endorse a tissue of lies as God's word.

Prof. Leuba of Bryn Mawr has shown that it ruined Northern colleges. After one year in college fifteen out of every one hundred gave up faith in the Bible and in the Savior, thirty after the second year and forty-five after the third year. Anderson knew all this; he knew that the eternal destiny of thousands and thousands of the school children of Mississippi, was up for decision.

Never was there a sublimer scene in the legislative halls. That look on the Tippo's statesman's face will never be forgotten by many who saw it. His great soul was stirred to its depths. The evolutionists lost their heads; they resorted to abuse, interruption, even to suggestions of personal encounter; they misrepresented; they even abused those outside the legislature, who had brought petitions from the people and who tried to get the tremendous issues at stake clearly before the people.

Anderson's self-control was magnificent, though his soul was on fire he was master of the situation. He held the issue clearly before the House. His unanswerable arguments, his powerful appeals swept everything before them. When the final vote came, it was 76 to 32 and Mississippi school children were safe. Those closing scenes beggar description. They will never be forgotten by those who were there. And Anderson of Tippo they will never forget him, the flaming cheeks, the flashing eyes, the powerful overshadowing appeal for the school children of Mississippi.

I wish I could put before the people of Mississippi a scene that followed the adjournment of the House. Other representatives who had fought for the bill, farmers, lawyers, men from different walks of life, who realize the tremendous issue for which they had been fighting, gathered around Anderson in a hallway; they took him in their arms; their arms went around his neck and they were sobbing and weeping; then the great soul gave way and Anderson wept like a child; and if there be tears in Heaven I think the angels in Heaven were weeping for joy.

The eyes of the world were on Mississippi and Mississippi proved true.

—T. T. Martin in Ripley Sentinel.

Blue Mountain, Miss., Feb. 8.

## SUNDAY SCHOOL BOARD AND THE HOSPITAL

By Louis J. Bristow

The Sunday School Board at Nashville has sent to the Southern Baptist Hospital in New Orleans one hundred copies of Kingdom Songs, its latest hymnals, for use in the chapel, and two hundred fifty copies of the Bible of size and print suitable to be handled by sick folk for use in the patients' rooms. We greatly appreciate this evidence of confidence and co-operation on the part of the Sunday School Board and trust the service of the hospital will justify the wisdom of the contribution.

## "IN HIS WAY"

By Len G. Broughton

If one desires a book of vivid portrayal, colorful narrative and spiritual appeal, he will have his wishes gratified by reading "In His Way". A perusal of this book will charm away the hours and give inspiration for nobler ideals and sacrificial living.

The heroine is a queenly young woman of the Southern mountains who becomes a missionary

and educator of American youth. The hero presents many contrasts but is thoroughly devoted to the highest and the best.

This book ought to be read at one sitting; in fact, this is what you are almost compelled to do, for when once you enter into the thread of the narrative you want to follow the gleam on to the end. It contains a succession of thrilling experiences, but all events are providentially correlated, and one sees most clearly that the supreme mission of life is to walk "in His way".

—B. H. DeMent.

## THE RELIEF AND ANNUITY BOARD The Annuity Fund

By William Lunsford, D.D., Corresponding Secretary

This is a fund which embodies a contributory pension idea, and which permits the minister, by making regular annual, semi-annual, or quarterly payments, to provide in part for his old age and disability. The benefit of this Fund, at the start, which was the minimum, was only \$100.00 annually; the maximum benefit, which the Fund is now paying, is \$500.00 annually, for every member of the Fund who has become totally and permanently disabled, or who has reached the age of 68, and served in the Baptist ministry for 30 years. The minister himself provides the minimum annuity of \$100.00 per year, by what he pays as a premium, after becoming a member of the Fund, and the denomination makes the provision for the other \$400.00, making a maximum of \$500.00. In other words, the plan is, that for every dollar put down by the preacher, the denomination proposes to cover it with four other dollars. It is a plan by which the minister and the denomination enter into a partnership, so to speak. The denomination says to the pastor: "Turn your money over to me, and I will not only take care of it for you, by investing it at compound interest, but as an encouragement to so do, will make a substantial contribution to the same, and between the two, a sum is provided for disability and old age that will at least keep the wolf from the door". The pastor who enters into this financial cooperative arrangement with this Board will in this way receive needed help in old age.

We do not think of our Annuity Fund as a department of insurance. The brethren sometime speak of it in that way, and some seem to think of themselves as holding a life insurance policy. The Board, however, does not issue life insurance policies. The only thing the Board does, when one joins the Fund, is to issue a certificate of membership. This certificate of membership sets out the rights of all parties concerned, and does guarantee protection to a certain extent, under the conditions of disability or old age.

Let me see if I can state, in a succinct form, just what the Board proposes to do for the certificate-holders of the Annuity Fund.

1. Providing on one unit, an old age annuity of \$500.00, after they become 68 years old.
2. A disability annuity of \$500.00, should they become totally and permanently disabled before reaching 68.
3. A certificate-holder becoming totally and permanently disabled would now draw \$500.00 as the Fund is paying par.
4. The certificate-holder pays according to his age. All premium payments cease when a certificate holder becomes totally and permanently disabled or reaches 68.
5. Fifty eight is the maximum age for joining the Annuity Fund.
6. Any certificate holder may take as many units as he pleases, and thus increase his annuity by \$100.00 per year.
7. One unit will give an annual income of \$500.00; 2 units, \$600.00; 3 units, \$700.00; 4 units, \$800.00; 5 units, \$900.00. Some of the brethren are now carrying five units.

8. A certificate holder may at any time withdraw from the Annuity Fund as provided in the plan.

9. The widow and children of a deceased certificate holder are entitled to three-fifths of his annuity. The widow as long as she remains his widow, and the children after her death or remarriage, until they reach the age of 21, marry or become self supporting.

### Cost of the Annuity Fund

The cost of membership in the Annuity Fund runs from \$20.51 per year, for men 21 years of age, to \$109.41 per year, to those who have reached 58, the maximum age for joining.

To show you the cost of providing for the maximum of \$500.00 per year at disability or old age, take for instance the man 30 years old: for the small sum of \$22.94 per year he can enjoy the protection of this Board to the extent above set forth. At 40 years of age, it only costs \$33.11 and so on. No such protection can be obtained in any concern that sells annuities, or annual incomes, at a given age, for less than from three to five times the cost above quoted. The reason is obvious: the member pays only 20% of the cost and the denomination furnishes the other 80%.

No such provision was ever made for ministers of the South as Southern Baptists are now making for theirs, through this Fund. Take this bit of data showing how the Fund works in a practical way: some time ago, one of our finest young ministers was suddenly seized with serious illness. In a little while he found himself altogether disabled. He wrote the Board about his condition, and blanks for proof were forwarded him at once, so that as early as possible, he might begin to enjoy the privileges which were his, as a member of the Annuity Fund. In the meantime, we sent him a check for \$100.00 in advance. For several months he drew an annuity at the rate of \$500.00 per year. A few months later he fell on sleep and passed to his reward. Before he died he wrote the Board a beautiful letter of appreciation. His widow is now drawing an allowance of \$300.00 per year.

The same thing is true of 19 other widows and 2 sets of orphan children. In addition thereto, 10 members are now receiving their old age annuity of \$500.00 per year, and 11 their disability annuity. Mississippi has 56 members of the Annuity Fund, and 3 annuitants—2 men receiving their full annuities of \$500.00 per year, and 1 widow receiving \$300.00 per year.

The Annuity Fund is splendid, as far as it goes, but it does not provide a sufficient annuity for a great many of our ministers, for the reason that it is not large enough. The Board, seeing that fact more and more, introduced to the Convention last summer, a new plan, which provides a larger retiring pension for our ministers, and a new method of getting money to sustain the same. That plan, on motion of the Board, was submitted to a committee of nine laymen, to report on the same at the proper time. That new plan cannot be put on actively for a year or two. In the meantime, let it be distinctly understood that the present Annuity Fund remains in force and will so remain until the new plan becomes operative. Not since the day that our office was opened, October 1, 1918, has there been a moment when any Baptist minister not disqualified by the rules of the Fund, could not have provided himself a disability income of \$500.00 per year and an old age income of the same amount, at 68.

The church at Clinton is not satisfied with giving \$5,000 a year to denominational work, but when we see that is more than many big churches in the city are giving, we take heart. Here is a good church in New Orleans which gives less, and a great church in Memphis which publishes its "Achievements of 1925", giving it as the "greatest year in glorious history". It gave no more to missions than the church in the little village of Clinton.

## The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETAR  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### FAIR PLAY AND FOUL

We have just read a book by William Mentzel Forrest, Professor of Biblical History and Literature of the University of Virginia. Its title is "Do Fundamentalists Play Fair?" just published by The MacMillan Company. It is an indictment of church people generally and orthodox people in particular on the charge of dishonesty, ignorance and bigotry. That we are not mis-stating his position will be seen by a quotation on page 86: "That they never tell the truth when their theories require false supports is notorious". He says the editor of The Bible League is "incapable of telling the truth". He says, page 88, that all Christians who are loyal to their denominations are morally color-blind and wilfully ignorant. Of course these are rather intolerant words for one who is urging tolerance, but we admire candor, and advocate plain speech.

We should be wonderfully impressed with his claim to great knowledge, and ought to be duly impressed with his trumpet announcement that he has taught many years in the greatest University of India, also in one of the greatest universities in the west, is now teaching in the greatest university of the South, and has been preaching and teaching the Bible for 39 years. We ought to be and would have been but for crass ignorance shown in so many places. For example, he speaks on page 72 of "the winter and spring solstices", when any fifteen year old school girl ought to know that there is no such thing as a spring solstice. And that it could not have been a mere slip of his pen, is shown by the fact that he represents Easter as the festival of the "spring solstice". Now for a man who claims to know so much about astronomy and declares that astronomy contradicts the Bible, it is certainly singular that he didn't know that the solstices occur in December and in June, and could therefore have nothing to do with Easter.

But this gentleman of high university connections who berates fundamentalists throughout his book as ignorant, shows the most marvelous ignorance of the Bible itself which he says he has been preaching and teaching for thirty-nine years. He seems to have gotten his knowledge of the Bible from Ingersoll and Tom Paine, for his objections to it are reproductions of their crass ignorance.

For example he says the Bible represents that the earth is a "flat body whose four corners are supported by pillars going down through the waters that are around it and under it". There may be people who do not read the Bible who would swallow that statement but nobody has ever seen it in the Bible and no honest man who has a good knowledge of the Bible would ever say so. Surely the learned professor will not object to this plain speech for he is fond of using it. On the same plane is his statement that the Bible says the world is a "great flat earth which

extended equal distances in every direction from Jerusalem which was its center". As a matter of fact the account of creation was written by a man who never saw Jerusalem for it was not in existence in his day. This learned author on page 14 represents that the Bible teaches that there is a solid covering above the earth containing a body of water and when God wants it to rain he opens a window and pours out the water. Anybody with the slightest pretension to scholarship knows that the word translated "firmament" in the King James version means simply "expanse" and is so translated in the Revised Version. And nobody but a pettifogging special pleader would make such an argument as this university professor.

But it is not only that ignorance is shown in the book but unfairness is the tissue of it. For a man who is pleading for fairness to display the opposite of it throughout is only another evidence of the effort to prove what cannot be supported in any legitimate way. For example, on page eleven in the very first chapter he makes the assertion that the Genesis account of creation was copied from the Babylonian account. And this is said as if it were the matured and universal decision of scholarship. There is no evidence that it was a copy; on the contrary the accounts are in many ways contradictory. He also says the account of the creation of man in the second chapter of Genesis contradicts the first chapter. Millions of people have read these two chapters and never discovered it. He says that the second chapter represents man as having been created before any other form of life. Of course, that is to declare Moses a simpleton, or anybody who accepts this story as imbecile. The world is full of such.

Another example of unfairness is to identify the chronology of Usher with the text of the Bible. This is the practice of a shyster lawyer. Everybody knows that what men write in the margin of the Bible is not a part of the Bible. There may be problems of chronology to be solved. But the question is not settled by falsehood and ridicule.

Another example of unfairness is in ridiculing the story of confusion of tongues at Babel by saying that philological research has shown that there was never any such confusion. This is simply not true as any student of comparative philology knows. There are groups of languages between which no connection or kinship has been traced, such as Chinese and English and the languages of central Africa. If the professor didn't know this he ought to remain silent on the subject.

He is unfair to the Baptists of Virginia in representing them as seeking to enforce the reading of the Bible in public schools, and then has to admit that the General Association of Virginia passed unanimously a resolution condemning such a law. He represents that the Oregon law against parochial schools is typical of the attitude of fundamentalists. He is unfair in his charge of persecution against them. It is quite common for a baby modernist to cry out he is being persecuted because a fundamentalist protests against paying him to tear down what we build up. It is one of these new meanings of words of which modernists are so fond.

He is unfair in charging sectional, national and race prejudice against fundamentalists. There are ten fundamentalists who have gone with the gospel to other nations and races, to where there is one modernist. There is plenty more to the same effect. But this will show how a man who is pleading for fair play doesn't know the meaning of the word.

In one thing this frank modernist excels some of our Baptist straddlers. He sees and says that a man can't believe in Evolution and believe the Bible.

The anthracite coal strike is said to have cost all concerned five hundred million dollars.

### TO CAESAR AND TO GOD

This is an exceedingly fruitful phrase, which Jesus gave us, about rendering to Caesar his due and to God his due. In it are wrapped up all the duties of good citizenship, true religion, and the place of civil government in the lives of people. God works in nature and in grace. He works through material things and through the spirits of men. Also he works through institutions, which we commonly speak of as religious, and he works through the civil authority. The religious teacher and the civil officer are alike his agencies. The law of the land and the gospel of Christ are his instruments for good to men. Each has its sphere and its own methods of work. All people ought to be included in the realm of each, in our present state of society.

Now these two agencies of God's government of men are supplementary to each other, each having its sphere of activity, and often coming close together, as it is necessary for them to do in dealing with the same people and leaving no interest of man uncovered. They mutually strengthen each other and support each other, not by mixing up, but by functioning fully and separately. The churches are the instrumentalities for religious purposes and their special appeal is always to the reason and moral sense of men. The state is the organ of civil government and its method of approach is physical and its instruments of enforcement are by a final appeal to force. Don't forget that force is necessary in dealing with men as society is now constituted.

There is confusion in some minds here, and it is often said that the state is not to legislate in certain matters, but that these belong to the realm of religion and should be left to instruction and moral appeal. For example, there are those who think that the control or prohibition of the liquor business should be left to the individual conscience, and the matter left to the realm of religion. It is sufficient answer to this to say that, there are people who are not amenable to any moral influence, and their conduct is destructive of the whole purpose of civil government. When any business or habit becomes a public nuisance, or public danger, it is a matter for the state to take hold of.

The question of Sunday legislation may come in the same category. There should be no Sunday legislation in favor of religion, but if it is necessary to protect the individual in his rights, and a means of promoting the common good, then it is a proper subject for legislation.

There may be many other such subjects for legislation, but just now there is one which is in the public eye as no other. We refer to the matter of legislation against the teaching of Evolution in tax supported schools. The objection was made by the presiding officer in the House of the Mississippi Legislature that religion should not be taught in the schools but attended to in the homes and the churches. This sounds good and is a thoroughly sound principle, but the gentleman by this implies that those who would forbid teaching of Evolution in the schools wish to teach religion in the schools. Quite the contrary. We are not asking that the Bible be taught in the schools, nor even read there. That is entirely optional with those who live in any specific community. But we are asking that there shall not be permitted in our schools any teaching which does violence to the religious faith of our people. Methodists would have a right to protest against any teaching in the public schools which discredited infant baptism. Baptists would have a right to object to any teaching which ridiculed immersion, and so on down the line. Then why may not Methodists and Baptists and Presbyterians ask to be protected against the teaching in the public schools of anything which arrays itself against the Bible?

If it is right to expect of the state to pass

and enforce laws against the disturbance of public worship, why not have laws against the teaching at public cost of things which those who pay for it do not believe, but on the contrary think subversive of religion and faith. The state has no more right to compel me to pay for the teaching of Evolution than it has to compel me to pay for the teaching of infant baptism, or to force a Methodist to pay for the teaching of immersion. We are not asking that our own doctrines be taught in the public school, but that we shall not be compelled to pay for what we do not believe to be true, and forced to send our children to be taught what we believe to be destructive of their faith. We are not asking for a union of church and state, but that the state shall not assume to teach what our religious convictions abhor.

## BAPTIST STATE CONVENTION BULLETIN

### The Hatcher Bible Study Course

10,000 tracts and as many daily Bible reading cards have gone out to pastors and churches throughout the State. Already pastors are writing saying that they are going to carry this course through. Reverend John H. Heath of New Albany, who is pastoring three churches, is going to give this course his personal attention. If every pastor in the State will do this, there will be a great awakening in all of the churches as people study the Bible teaching concerning the Goodness of God and Man's Response Thereto. We are having printed another 10,000 each of the tract and card so as to be able to supply the demands as more may be needed. Already some are asking for an additional supply.

### The Week of Prayer for Home Missions

While we are first, last and all the time for the Unified Budget, yet we do not believe in discriminating. Since there has been special appeals for Foreign Missions and for other causes, it would be unfair to discriminate against Home Missions during the special week of prayer, for our Home Mission Board is in as great need for funds as is any other cause and the work with which this Board has been entrusted is gigantic and fundamental. The need for it is very evident. If the hands of the Home Mission Board are strengthened, every other cause in the South will feel the effects of it. We are coming to the time when there is going to be no such thing as Foreign Missions, because the Foreign fields are so close to us. It is not very far to China today. Our young men and young women are going there to enter commercial fields and we feel that they are our neighbors. Our great problem is to get our people interested in Home Missions, for in a sense all of our mission work is home work. We must get the foreigner, so called, interested in mission work in his land, and our people at home, in the Southland and the State must see the whitened fields ready for harvest, and as long as special appeals are made for any one cause they will have to be made for all causes. Otherwise, the Budget System will break down. As soon as our people shall have grown sufficiently to support the Budget System and that alone, so soon will it be no longer necessary to make any special appeals or to designate any gifts. We are growing in that direction.

### Regional Rallies

No meetings of the year have such potential values as do the seven regional rallies which have been planned for the first of April. We are hoping all of the pastors shall carry with them large numbers of their laymen. There will be present at these meetings some of the best talent in the South. Every one who has heard Dr. J. T. Henderson knows that he always says the right thing and in the right way. It is a blessing to any church to have him with them, and the blessing becomes greatly increased when he comes to one of our regional conferences.

He will be present for at least three of these rallies and we are hoping to have Dr. Walt N. Johnson of Mars Hill, North Carolina. Those who heard him in Aberdeen some years ago know he has no idle words. We trust that pastors will begin now to make their plans to be present and to carry the largest number of laymen that they have ever had at any general gathering. We hope to give during these rallies the facts as they exist today in our Southern Baptist ranks and to plan for a concerted effort during the month of May to break any record which has hitherto been established. That means that we should raise during the month of April more than \$200,000.00 for the Unified Program. We are well able to do it. We need the experience and the causes need the results.

### Engagements of State Evangelists

Reverend W. W. Kyzar and Reverend Joe Canzoneri are engaged until the middle of October. Reverend C. T. Johnson has the following engagements:

May 26th to June 3rd.....	Byhalia
June 6th to 20th.....	West Laurel
June 27th to July 9th.....	Darling
July 11th to August 8th.....	Smith County
August 10th for ten days or two weeks.....	Drew or nearby
August 22nd to September 12th.....	Grenada County

## THE BIBLE STUDY COURSE FOR MARCH AND APRIL

We have sent to every pastor, whose name appears on our mailing list, the tracts and cards for the Daily Bible readings and study course outlined by Dr. E. B. Hatcher. This course has untold possibilities in it. It should be diligently pursued by every pastor in the state.

We would suggest that pastors appoint a Director in each of their churches to lead in this course. Let the Director,

1. Divide the membership of the church into small groups.
2. Supply each group with tracts and the Daily Bible reading cards.
3. Let the churches that have preaching only once or twice a month have the passages read and assigned at the Sunday School hour for the following weeks study.
4. Let the pastor and the Director keep in close touch throughout the course and encourage every member to follow out the suggestions concerning the course.

We have a large supply of the tracts and cards on hand and request every pastor to order sufficient number for use in their respective churches. Let us put our best into this and reap the harvest of blessings that God has in store for us.

Brother T. T. Martin writes that having done what he could to launch the movement of the Bible Crusaders of America, he is now going back to the work of evangelism, to which he has given many years already. He will be in a meeting with First Church, Clearwater, Fla., until March 14th, and then will be available for other meetings. He may be addressed at Clearwater, Fla., or Blue Mountain, Miss.

The Southern Baptist Press Association held one day's session at the Baptist Bible Institute in New Orleans. This gave the editors and others the opportunity of seeing the plant of this great institution and coming into touch with this body of splendid people. The chapel hour was used by the visitors, apparently to the pleasure and profit of everybody. We were told that there are now 4,500 white Baptists in New Orleans, nearly four times as many as eight years ago. There are 252 students in the Bible Institute, from 22 states. There are thirteen members of the faculty and ten tutors. The property is estimated to be worth nearly a million dollars, with a bonded indebtedness of \$300,000. How

is that for an eight year old? In its history there have been no resignations from the faculty, showing a fine spirit of harmony and loyalty. There has been only one death in the faculty, that of Dr. Christian, and only one among the students. The students hold from 40 to 50 evangelistic services weekly, and do personal work as part of their training in school. Recently \$2,000 have been given on a John T. Christian Library Building; and Mr. Tharp of New Orleans has given \$7,000, the interest on which is to maintain an annual lectureship by a layman to the students of the B. B. I. on "The Ministry from a Layman's Viewpoint".

The Anti-Saloon League is the chief agency in America for developing public opinion, securing the enactment of laws, and encouraging the enforcement of laws against the sale of intoxicating liquors. The League is always on the watch and has been the chief safeguard against wet propaganda and legislation. For several years there has not been given in Mississippi enough money to support the work the League does in Mississippi. The result has been that the work has been financed partly by the National League. Recently the National headquarters have thrown the responsibility for the work in Mississippi on Mississippians; and it is now up to the law-abiding citizens of the State to support this agency of law enforcement. Dr. T. J. Bailey of Jackson has been for several years state superintendent of the League, but will retire from this position by July 1st. It is probable that his successor will be secured very soon and the work will be vigorously pushed. Dr. Bailey has rendered the State invaluable service in this office and retires with the confidence and esteem of all friends of prohibition. The support of the League in every way, moral and financial, will come from Christian people, and the churches are the places where these Christian people will be found. It is a matter that should elicit the sympathy and cordial co-operation of all our people.

Interesting situations are bobbing up in first one part of the world and then another. Before we find out what all the trouble is about in China, word comes from Mexico of disturbance of a somewhat similar nature. The subject is certainly worth studying out, and the pity of it is that it is so hard to get intelligent and reliable information. The interest in these matters is all the greater because religion seems to be involved in most of them if not actually at the bottom of them. In Mexico the administration has begun to apply the national law, embodied in the constitution we understand, against the conduct of religious institutions, including churches and schools, by foreigners. This has caused the closing of some schools and the retirement or expulsion of some priests and teachers from the country. The difficulty of getting reliable information on this matter is due mostly to the fact that religious prejudices are involved. It is well known that Roman Catholic religious leaders in Mexico as in many places have long meddled in politics. They seek to control the people politically. Many of these priests are foreigners, particularly Spaniards, and have little sympathy with republican ideas of freedom. Their meddling has been so officious and offensive that the government determined to get rid of them. But, of course, no law could be made which would not apply equally to Catholics and Protestants. It is because this law forbids foreigners to have charge of schools and congregations that a great many of our Southern Baptist missionaries to Mexico left that country some years ago and are now in the United States. But the foreign Catholic priests are now being put out; and they are raising a good deal of fuss about it. The Knights of Columbus and other Catholic organizations in this country will do all that is possible to prevent the Mexican authorities from enforcing the law and expelling the foreign priests.

## THE MISSIONARY MOVEMENT AMONG MISSISSIPPI BAPTISTS

It is very interesting to note the growth of the missionary idea among Mississippi Baptists, and how the brethren slowly but firmly set their hands and hearts to the task of Domestic and Foreign Missions. Among the earliest references to this subject was in the Union Association in the year 1837, when "the Home Missionary Society of the Union Association was formed at Palestine Church, Hinds county. . . . A person paying one dollar (\$1.00) a year could be a member of the Society, and ten (\$10.00) dollars made one a life member". In the Harmony Association of 1869 "after a cash collection had been taken on Sunday amounting to \$87.30 for their home work, the sum of \$1,370.00 was realized as an endowment fund for their Associational missions, with interest at ten per cent to be paid annually". And at the close of the year the Executive Board reports \$89.30 collected for Home Missions, and interest on part of said amount, \$7.00. At the session of 1877 of this Association after the discussion of the report on Missions a general collection was taken. "Every one contributing walked to the front of the pulpit and put his contribution on the table; the white people first, then the Indians, and then the negroes". During this year the churches of this Association contributed for State Missions \$146.80 and pledged at the session of the Association the sum of \$207.50. It was their custom to take a collection at the close of the discussion on Missions and to make pledges to be paid during the coming year.

The mission work in the Delta started in a unique way. "Let us notice the delicate touch of the Lord's index finger at this point. In 1849, by the delegates who went to the meeting of the Coldwater Association from the old Sunflower church at Shuffordville, a little girl, seven years of age, sent a box containing \$2.80 in dimes for China missions. The delegate who bore the box was Cullen Andrews. The box had on it this poetry:

"Twas Jesus' last and great command,  
Go teach my word in every land,  
To all be my salvation shown,  
To every creature make it known.

Below this poetry was this passage of Scripture: "Ye are my friends if ye do whatsoever I command you". The little girl's name was Mary M. Prince, and this deed of love was used of God to bestir the brethren of the Delta to a greater activity in the evangelization of that needy field. Another example of heroism was recounted in this Deer Creek Association in the year 1887. "E. E. King read the report on Foreign Missions. He told of twelve missionaries who had gone to foreign fields, and said that 'J. T. Roberts, of our own rich valley' sold his plantation, and went at his own expense to Africa".

The methods of collecting the mission fund were varied. "Some of the Sunday Schools had a novel way of raising money. It was inaugurated in the school at Moss Point. They had a 'Missionary hen nest', where each pupil deposited an egg on entering the church on Sunday morning. The Moss Point school realized \$6.00 in a month by the curious method". The Pearl Valley Association has this to say in one of its Foreign Mission reports: "We would earnestly recommend that the total membership give this feature of the gospel due consideration, and especially the ministers of the gospel". The Carey Association as early as 1886 had this "singular and comprehensive" motto: 'A contribution from every member of every church of this Association to every object fostered by the Convention Board'. The Carey was a very strong body, composed of active churches in southwest Mississippi led by very capable and earnest pastors. This motto was doubtless based on 1 Cor. 16:2, and is truly Baptist and Scriptural. And it might be said just as Baptist

and Scriptural as is immersion for baptism.

We find that most of the Associations and churches were missionary in spirit. Though some were not co-operative with the State Convention Board, yet they were alert to evangelize at least in their own borders. Their opportunity was to work among the negroes and the Indians, and the frontiersmen in this sparsely settled section. But one thing is noticeable, viz: that the more of the missionary spirit there was in the churches and Associations, and the broader the vision of Mission work the more prosperous and progressive the churches and Associations were. There were a few churches divided on this subject of Missions, and those who were opposed to the movement withdrew and organized anti-missionary churches and Associations, but history shows clearly that they were non-progressive and less prosperous than those who were enthusiastic for the mission cause. Those who withdrew called themselves "Primitive" and in their constitutions "Forever disclaim all connection with every modern missionary society, by whatever name called" and further, "No church shall hereafter be admitted into this union until she shall first produce satisfactory evidence of her being opposed to all modern missionary schemes". With this spirit of opposition to missions in the face of the clear teachings of the Bible it is no wonder that they were non-progressive. But many of these churches and Associations have come more and more to the missionary viewpoint. And we bless God for it. May the day soon come when Baptists everywhere shall see their way clear to co-operate, and move in one solid phalanx with a dedication of life and consecration of wealth to take the world for our common Lord and Christ.

### Woman's Work

The Woman's Work was slow in getting started for various and obvious reasons. But the women were ever faithful to the cause of their dear Lord. Some of the incidents that show their loyalty are the following: The Biloxi Association, which had a brief and struggling existence "was composed of four churches, with a total of 69 members, only three of which churches were represented (1852). The reason given for the failure of the fourth church was that 'having no male member, it was unable to send up a delegate'". It was reported at the session of one of the Associations that "Clear Creek church had only five members, all females, three of whom were not able to attend church". This church did not have a representative at the sitting of the Association, and it is not clear that it was represented by letter even. But thank the Lord it was struggling to "hold its own". An interesting resolution was introduced at the first session of the Fair River Association (1872), in which it was resolved: "That each church should be requested to appoint a committee of three female members to canvass their respective churches and raise funds for the Missionary Board, for Sunday School work and for the Orphan's home". ("Oh, Min!" with due apologies to Andy Gump and ye editor.) This resolution was passed without a dissenting vote (?).

The Union Association was among the first to have a report on Woman's Work, and it was 1881 that the committee's report read in full as follows: "We the committee on Woman's Work most heartily approve the work of the women of our churches, and recommend that Ladies' Aid Societies be organized in every church composing the Association".

Yours in Christ,

—J. L. Boyd.

A fine honor roll ought to be made consisting of the names of churches in Mississippi which give more to objects outside their own local field than they give to their own local work. The number might not be large, but they deserve honorable mention. How about your church?

## THREE SPECIAL FEATURES AT RIDGECREST

Along with the material improvements in the way of a larger hotel, new dormitory, new dining room and kitchen, new auditorium, new cottages, and a girls' camp to be run for eight weeks with Mrs. J. M. Dawson, of Waco, Texas, as Director, the Southern Baptist Assembly at Ridgecrest, North Carolina, will have at least three special features of unusual interest in next Summer's program.

### 1. Summer School of Theology

For eight weeks in July and August, a School of Theology for Preachers and Religious Workers, both men and women, will be taught by a strong faculty from the Southern Seminary, Louisville; the Southwestern Seminary, Fort Worth; the Baptist Bible Institute, New Orleans; and Mercer University. Work completed will be fully credited in all our Seminaries. Courses may be completed in one quarter that will receive credit for a half year in our Seminaries.

### 2. Better Church Music Conference

During the first two weeks in August, Mr. E. O. Sellers of New Orleans, assisted by the best musicians and greatest gospel singers in this country will conduct a conference with practical instruction for leaders in church choirs, Sunday School and congregational singers. Contests between choirs, choruses, soloists, etc., will be held. Every church that wants "Better Music" should make it possible for their music leader to attend this conference for the full two weeks.

### 3. Evangelistic Conference

Dr. E. A. Fuller, Secretary of Evangelism of the Home Board, Atlanta, will have the entire evangelistic force, including evangelistic singers, present for the last two weeks in August for the greatest evangelistic conference ever held at Ridgecrest. All pastors and evangelists and religious workers, both men and women, should plan to attend this conference which closes the fifth Sunday in August with a great climax.

Under the ownership and management of the Education Board of the Southern Baptist Convention, the Southern Baptist Assembly at Ridgecrest is fast becoming the mecca for those who would "Capitalize Recreation For Christ".

J. W. Cammack, Secretary,  
Education Board, S. B. C.,  
Birmingham, Alabama.

## ACADEMIC ETHICS AGAIN

I had prepared an article on the above named subject, because I felt that some pastor in Mississippi should reply to the article of Dr. Christie. In fact, I regarded the article as a challenge to every believer in Christian Education as Baptists have interpreted Christian Education. But as our Bro. Lee has replied in a much sweeter spirit than I could have done, I want to say Amen! and Amen! to his article in The Baptist Record of Feb. 4th.

If Dr. Christie is right, then 99 and 7/10 of the Baptist preachers in our state are wrong. And if Dr. Christie is right, then we might as well revoke the charters of our Baptist Schools, sell our property, join the Modernists and head straight in to hell without a detour.

No, Sir, Dr. Christie's article may be scholarly, but it is dangerous. LET US PRAY.

—L. G. Gates,  
Pastor First Baptist Church,  
Laurel, Miss.

Presbyterians in Mississippi are raising a million dollars for their schools. They are an inspiration to the rest of us.

Dr. John Roach Straton will serve the West Palm Beach Church in Florida two months in Winter, continuing with Calvary Church, New York, the rest of the time.

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# Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## Material Prosperity and Spiritual Progress

No one can study the life of individuals and the history of nations without being impressed with the close relationship between material prosperity and spiritual progress. We have a statement tucked away in John's letter to Gaius that is peculiarly significant and bears on the thought we have in mind. He says, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth". You will note that John is interested in the material prosperity of his brother, Gaius, but he would not have such prosperity at the expense of soul prosperity. He no doubt remembered these words, "But Jeshurun waxed fat, and kicked; thou art waxed fat, thou art grown thick, thou art become sleek; then he forsook God, who made him, and lightly esteemed the Rock of his salvation". Jeshurun was only a poetical name for Israel. Israel forgot God in the day of her prosperity, and spiritual declension was the inevitable result. There is a vital relationship between material prosperity and spiritual progress. The divine order is: God first; material things second. "But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." There is no sin, per se, in material wealth, but the sin consists in the wrong use of wealth. Material wealth should be the hand-maid of spiritual progress. They should join hands and walk in the same direction for the same high and holy purpose—the extension of God's kingdom. This leads me to ask what seems to me a pertinent question, viz: Are we keeping pace spiritually with the material progress we are making?

Students of our economic life; the leading statisticians of our nation tell us that America's material progress is incomparable. All the trunk lines of industry indicate that we are making amazing progress materially. Our banking institutions are prospering; the railroads report the heaviest tonnage the past year in their history; manufacturing industries are generally prosperous; improvements and progress and growth and prosperity are evident on every hand. The manifestation of God's blessings upon our land are too self-evident to need comment, but I am deeply conscious while I write these lines that we are failing as a nation and as individuals in our stewardship of this unparalleled wealth. This is a sad commentary concerning the greatest nation on earth today. We boast of our Christianity; of our democracy; of our liberty of conscience; of the millions that make up our Christian constituency, but none of these things can remain great long unless they are kept on the high plane of Christian service. No nation, or individual, should prosper, and, may I add, cannot hope to prosper who neglects to honor God, and fails to cultivate soul culture. Material prosperity is conditioned upon the acknowledgment of God with our life and substance.

No one would say that we have not made progress during the recent years in propagating the kingdom. Every student of history, even the most casual observer would admit this truth. We have made progress, and I would not sound a discouraging note, but would call attention to the fact that we are not keeping step with the material progress we have been enjoying during the recent years. Herein lies the menace to America. To show that I am not sounding a false alarm, or playing upon the fear of an unsuspecting people I submit the following, which has been taken from the Home and Foreign Fields:

## "How We Spend Our Dollar"

The Year Book of the Young Men's Christian Association for 1925 gives the following analysis of the way in which the average American spends his or her dollar:

Living costs	24½
Luxuries	22
Waste	14
Miscellaneous	13½
Investment	11
Crime	08½
Government	04½
Schools	01½
Church	00%

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one-half as much for investment as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19 for every \$1 they spend on church and religious interests.
10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

To be sure, this does not fairly represent the average church member, since the figures are based on the total population. But even when this is taken into account the facts are still humiliating enough. It is impossible to believe that people really take the church and religion very seriously when the measure of their devotion is one or two cents out of each dollar they spend. Surely our church members need to be re-converted—this time to belief in and practice of the Bible doctrine of stewardship!

## Large Class Receive Diplomas in Christian Stewardship

Sunday, Feb. 14th, the Fifth Ave. Baptist church, Hattiesburg, graduated a large class in Christian Stewardship. It was the delightful privilege of the writer to deliver the message to this fine group of young people. There were 31 who received the diploma. Ten received the Tithers Seal and seven Seal 1. We left 9 diplomas with the pastor to be delivered later.

This was a unique occasion. This was the first class of its kind in the history of Mississippi Baptists, so far as my knowledge goes. Other classes have taken the work, but this is the first to receive the diploma. We predict that it is only the beginning. It is our purpose to deliver not less than 2000 Stewardship diplomas during 1926. This objective can be attained through the co-operation of our noble pastors. Let each pastor arrange for a class in his church and get in touch with us for any information you may desire. We shall be glad to teach as many classes as possible, but can not do all the teaching that is necessary to be done now. We will send leaflet to any pastor who may desire it, in which the course is outlined. Write us and help us to do this much needed work among our churches.

Have you sent us your report for the Every Member Canvass for 1926? Let every church who has not done so report at once. This is important and your report will be appreciated. Sendit.

## HOME MISSIONS

By W. A. McComb

There was never a time in the history of the South, possibly, when the need for aggressive Home Mission work was more necessary than today. Of the 36,000,000 population of this section 20,000,000, including children, are non-professed believers.

The South is now in the early days of a great industrial awakening, which from all indications, will continue for several years and will result in bringing into the South millions of Northern and Western people. It is estimated that 2,000,000 people from beyond our borders will visit the South this winter. Every town on the Mississippi Coast is now over crowded with Northern and Western tourists, and yet they come. The two railroads bring extra Pullmans loaded down each day and a stream of automobiles can be seen on the streets from every state in the Union and from Canada. Many of these people are investing in property and are planning to become permanent citizens of the South. This awakening is not confined to any one, or two, sections but there seems to be a general awakening throughout the South. Many of these people are splendid Christian prospects and should be enlisted for Christ before they become crystalized into a state of religious indifference.

Our Home Mission Board just now is embarrassed with a crushing debt of \$1,400,000. And yet what is that debt for the 3,500,000 Baptists of the South? The week of self-denial and prayer ought to be supported by our men as well as our women, girls and children, and ought to wipe out this debt and leave a half million dollar surplus in the Home Mission Board treasury.

If our people could only be induced to bring their "tithe" into the Lord's storehouse there would be no debts on the Boards and there would be sufficient funds to largely increase the number of our workers and enlarge the equipment on the mission fields.

Gulfport, Miss.,  
February, 1926.

Dr. Ellis Fuller, of the Home Mission Board will bring a great message on our key-word for the Convention: "Witnessing". He is to speak on Tuesday evening.

We take the following from the Baptist Program: "One of the most hopeful tendencies among Southern Baptists especially among the larger churches, is the increased proportion of their total gifts that is to go into the general denominational treasury. For instance, in the recent every member canvass of some of the outstanding strong churches, the following amounts were subscribed: First Baptist church, Richmond, \$25,000 to local expenses, \$60,000 to the Cooperative Program; First Baptist church, Dallas, \$135,000 for local expenses, \$100,000 for the Cooperative Program; First Baptist church, Shreveport, \$65,000 for local expenses, \$65,000 for the Cooperative Program; First Baptist church, Knoxville, \$35,000 local church expenses, \$70,000 for the Cooperative Program; First Baptist church, Greenville, S. C., \$18,000 for local church expenses, \$25,000 for the Cooperative Program, while for the past several years the First church at Lynchburg, Va., has put three and a half times as much money into the denominational program as it has expended on its local work. The Salem church near Sparta, Va., a strong rural congregation, puts twice as much into denominational work each year as it spends on its local work."

## W. M. U.

## Change in Constitution

The following change in our Constitution will be suggested at the coming meeting in Laurel:

## Article III—Officers

Last sentence in section two, which reads thus: "The Corresponding Secretary and Young People's Leader shall both be nominated by the Executive Board and elected by the State Convention Board, which shall also designate their respective salaries."

This to be changed to read thus: "The Corresponding Secretary and Young People's Leader shall both be elected by the State W. M. U. Executive Board, which shall also designate their respective salaries."

Are you praying every day for our approaching State W. M. U. Meeting? We ask that you pray first that it be missionary through and through. Second that the speakers be filled with power as witnesses for Him. Third that our representation be large and widespread.

By looking on the back of your March "Royal Service" you will note that we still lack 1,369 subscribers of having our suggested quota for the year. Let us every one get busy and send in at least one more subscriber. Indeed, we would be most happy if we could do as well as our young people and their leaders in the State are doing for "World Comrades". It is a great joy to know that Mississippi has already gone beyond her quota for that splendid magazine. However, let us remember that there are many who still need "World Comrades" in the State and roll the subscriptions in.

## Mother Vanlandingham

When this Secretary went into office some fifteen years ago one of the kindest friends she met was dear Mrs. Vanlandingham, of West Point. As the years have gone by her faithfulness to the Cause of her Lord which she loved so devotedly seemed to grow more and more. We shall miss her presence in our annual meetings. We know she is missed in her local church and society but we rejoice that she is resting safe in that Home whose Builder and Maker is God.

The following tribute to her memory was given at a meeting of the West Point society recently by Mrs. D. N. Garner, to whom she had been not only a friend but a Mother Friend:

"As we assemble this afternoon in our W. M. U. meeting, we find ourselves looking in vain for a face we cannot see and listening for a voice that shall be heard among us again no more. Death has invaded our ranks and has taken from us one on whom we have long depended for counsel and inspiration.

Just a few short weeks ago Mrs. Vanlandingham, though well advanced in years, was active in her church work, going about with her pastor ministering to those in need, then gradually the wonderful miracle of Death began—the silver cord was loosed, the golden bowl was broken, and mortal was changed into immortality. Just as she had wished, the supreme moment came to her as peacefully as the evening sun slips into its bed of gold when the day is over, and once again we were face to face with the age-old question: O, Death, where is thy sting? We recall, however, that the sting of death is sin, and remembering this we surely know that to this mother in Israel the transition was but a glorious climax to a life well spent in the service of the Master. There was no line of pain, no trace of suffering, but a glorified expression left on her face by the soul as it said good-bye to its earthly tenement and went to take up its abiding place in the house not built with hands, eternal in the heavens.

If the virtues of this beautiful life could be gathered together and crystalized into one single word, it would be FAITHFULNESS. We cannot forget how loyal she was to every depart-

ment of her church how like a mighty rock she stood firm for what she conceived to be the right; her devotion to her friends and her deep appreciation of their attentions. We remember these things today, and from the garden of our hearts we pluck the pure white lily of changeless affection and dedicate it to the memory of this one whom we have loved and lost awhile. We do this in the firm belief that this separation is but for a season, and that in the after years we will meet our friend again in the City whose builder and maker is God."

## Attention, Associational Superintendents!

Dear Miss Lackey:

I want to tell you about an Executive Committee Meeting that we, of Bolivar County Association, held on Feb. 10th here in our church.

Of course I asked every officer and all society presidents. I was sorry that two officers and four presidents were absent.

I do think the meeting was splendid and I believe it will prove beneficial to our Work this year.

We made many plans for our Year's Work. Perhaps the greatest one was that we do every thing possible to develop real prayer lives for our Work and Workers. I realize so much that this is a point that we all need to stress.

We set aside a special day for an all day study of the book, "How To Pray". I have not yet named the day, but as soon as I can decide on the best date suitable to all, I will notify all my societies; and on that day the various societies will meet at their respective churches and pray and study that book. Don't you think this will be beneficial?

Then we decided to have a poster made, bearing names of all Associational officers, and District officers. This will hang on the wall of each W. M. U. room with the request that prayer be made daily for them. Of course this poster will be printed, one for each society. Then each society will be requested to add the names of all local officers to the list.

This poster will help in two ways: First, the officers need the prayers. Second, the ladies need to become familiar with the names of our officers.

I am really hopeful of a splendid year's work. We are all starting off with new zeal and enthusiasm.

(Signed) Mrs. Guy Waldrop.

## Pray for Home Missions!

Recently the missionary held a meeting in Charleston, W. Va. One day he noticed a Jewish man waiting for a street car and he walked up to the man, invited him to the meeting and gave him some tracts. The man seemed very much surprised at this friendliness. The missionary found that he was a stranger in the city, a tailor by profession, and lacked about three hundred dollars of having enough money to start his business. He was much worried, as he felt that he—a stranger—would have great difficulty in obtaining the loan of this sum from any of the Jews in the city. He responded to the invitation, came to the meetings, and a converted Irishman, hearing of his need, was instrumental in securing for him the capital he needed for his business. From that night on he was a regular attendant at the services. This act of helpfulness on the part of Christians will bring this Jewish tailor closer to the Messiah than any number of lectures or sermons.

A young Jewish boy wandered into a city and soon became a vagabond. On some days he sold enough papers to provide the bare necessities of life. The Jews of the city offered him little assistance. For seven nights he slept on the bare floor of a mission. One night his heart was touched by a message he heard in the mission and he was gloriously saved. He has since spent a year in a school and made marvelous progress. During the missionary's visit to this city he made about one hundred visits to Jews,

in addition to holding the services in the meeting, and this boy accompanied him. As the Jews of the city had known the boy both before and after his conversion, they gladly bore testimony to the fact that Christianity had certainly changed this boy, transforming him. In further witness of the Jews' recognition of the power of Christianity, the superintendent of the mission informed the missionary that his largest contributors to the support of the mission were the Jews of that city.

The missionary has just returned from Jonesboro, Ark., where he spent nearly the entire day on Saturday visiting the Jews. Many responded and were present at both services on Sunday. Some were so greatly interested that they came to the hotel to talk to the missionary.

Your missionary has been hoping and praying that Christian people would realize their own responsibility to the Jews in their communities. It filled his heart with rejoicing when a Jewish man told him, only about two weeks ago:

"In my experience I have found that the Christian people are ready to do more for me than my Jewish brethren. I would have starved to death, if I had had to depend on my own people. I have been a sick man, without the money to pay doctor bills, or hospital bills, and all my own people gave up hope of my recovery, but a Christian doctor brought me to life again, without charge."

Needless to say the message found a place in this man's heart. He said, "I have encouraged my own son to go to a Christian college, if he wants fair treatment."

A letter dated January twenty-seventh, from Richmond, Va., from a Christian lady who is interested in the Jewish work, says:

"... Sunday Mr. S. and I went to call on a young married friend who had been called from her new home in South Carolina to Richmond because of her mother's death. She talked very freely to me and frankly said the Jewish ceremonies to her, especially those she had just gone through with during the funeral, seemed cruel and useless and even flavored with superstition, which she thought a product of ignorance. She is a splendid young woman and her husband's people are very cultured, prosperous Jews. I told her about you. She will gladly read your literature and the New Testament. I have your tract, 'Who is He?' which I am going to send her, along with a New Testament. Will you send me other literature you think would be helpful?"

"I cannot go into detail now until I see you, but I marvel at her open heart and the desire to find something which satisfies and means as much to us as our Christ. I know that you will pray that she may find Christ and lead the others of her family."

Following is an extract from a letter dated January twenty-sixth from a Jewess whom the missionary has led to Christ:

"My children very often speak of you and read the little book" (the New Testament) "you gave them. The children never miss Sunday School and always go to church."

A Jewess who had found the Christ her joy and salvation at once became active in the church with which she united. This church has a membership of fifteen hundred. Her pastor and other members told the missionary that this woman is the life of the church. When he saw her, on Saturday afternoon, she was surrounded by an open Bible and other books and was finishing her preparation for the Sunday School lesson the next day. This is just another proof that when a Jew accepts Christ it does not mean merely another name on the church roll, but it means a member whose soul is on fire with zeal for the Master.—Jacob Gartenhaus.

## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Pascagoula B. Y. P. U.

The Seniors of the Pascagoula B. Y. P. U. are studying the B. Y. P. U. Manual, so they will be ready for another book for the study course week in March. All the Unions meet every Sunday and are doing splendid work, and are making much progress. They met in Escatawpa the second Sunday in February for the district meeting and a fine program was rendered. They are very fortunate in having Escatawpa meet with them in the district meeting.

### Our College B. Y. P. U. Training Schools

During the months of January and February each year the B. Y. P. U. force gives a week to each of our four colleges for a B. Y. P. U. Training School. These schools have been held this year with a marked degree of success in each one. Our colleges appreciate the B. Y. P. U. work and it is in each one the religious influence of the college and the Training School each year marks the interest of the girls in the B. Y. P. U., almost a hundred per cent of the members of the twenty-three (23) unions in the four colleges take the study course, which means that each one is thoroughly lined up in the work. The School at Clarke was conducted by Miss Buchanan, our Junior-Intermediate Leader. She reports a wonderful spirit existing among the members. The School at Mississippi College was the largest we have ever had. Director Smart has things well lined up and the climax of the School was to change the time and place of meeting, making all unions meet at the same hour, an hour before the evening preaching service, and come together for a fifteen minute closing service. Five classes were conducted during the week. Bro. Lovelace taught Southern Baptists Working Together, Mr. James Street taught the Senior Manual, Miss Buchanan had a class of Juniors in the afternoon and a class for leaders in the evening, and the State Secretary taught a class in the General B. Y. P. U. Organization. Hillman College co-operates in the Training School at Mississippi and thereby makes it the more interesting.

The School at Blue Mountain was the best we have ever had there. Miss Morgan, the Student Secretary, and Miss Edwina Robinson, B. Y. P. U. Director, had things worked out in good shape. Two hours were given each morning to the work, two forty-five minute class periods with a thirty-minute intermission, with an inspirational address. Dr. Hill of Nashville delivered two of these addresses, Mrs. Lambdin of Nashville gave one and Miss Foreman of Memphis gave three. Six

classes were taught. Dr. L. P. Leavell taught Training in Christian Service; Miss Foreman, The Plan of Salvation; Mr. Lambdin, The General B. Y. P. U. Organization; Mrs. Lambdin, Pilgrim's Progress; Miss Buchanan, The Junior-Intermediate B. Y. P. U. Leaders Manual, the the State Secretary, Southern Baptists Working Together. The social features planned by the girls for the entertainment of the guests were delightful and it was a good week of fellowship and work. The School at Woman's College under the leadership of Mrs. Wilkinson, Student Secretary, and Miss Christine Bush, B. Y. P. U. Director, was the best ever held there. Three classes were taught, with Bro. Youngblood teaching the Senior Manual, Miss Buchanan teaching the Junior-Intermediate Leaders Manual, and the State Secretary teaching the General B. Y. P. U. Organization. On Friday night a delightful banquet was given in honor of the faculty. The banquet was given at the Hotel Hattiesburg and most delightfully planned and served. In these fifteen classes were more than (700) seven hundred young people, touching every section of Mississippi and some from other states. We count it all joy to have had a part in this great service.

### Convention Chatter

The date you see is March 23. The place, McComb dear brothers. So put on your spare, fill up with fresh air, And flivver along with the others.

Miss Joy King of Calvary, Jackson, will lead the Intermediate B. Y. P. U. Conference at the convention.

Miss Verda Von Hagen of First Church, Columbus, will lead the Junior B. Y. P. U. conference at the convention.

Mr. H. V. Hamilton, State B. Y. P. U. Secretary of Arkansas, will lead the conference for General officers, Seniors and Adults.

Dr. Lincoln McConnell of Oklahoma City and Dr. W. J. McGlothlin of Greenville, S. C., will be our inspirational speakers at the convention.

Wednesday the 24th is B. Y. P. U. day; a good program has been planned.

A B. Y. P. U. Banquet will be given each day at the noon hour. These banquets will be free for all, first come first served. This will be different from our plans last year, as our banquets were for distinctive groups.

We will give six banners this year, one to the best Junior, Intermediate, and Senior unions, one to the best General Organization, one to the best College B. Y. P. U., and a POSTER BANNER to be awarded

## "I WILL

### Read More Good Books During 1926"

CARRY OUT THIS RESOLUTION AND YOU'LL BE A BETTER PERSON A YEAR FROM NOW

Begin With Any of These Choice Volumes:

#### CLOVER, BRIER AND TANSY

By O. C. S. WALLACE — \$1.75

In the pasture of the old farm in Nova Scotia there flourished clover, brier and tansy. When the boy left his father's home and went out into the world he found that society somewhat resembled the old pasture. This is the story of some of these types of society, together with the author's observations. It is charmingly told in most beautiful English.

#### IN HIS WAY

By LEN G. BROUGHTON — \$1.50

A servant girl in the southern mountains, reared in direst poverty, possessing marvelous characteristics, ever dreaming of greater service, finally feels the grip of an invisible hand and is carried by it through strange experiences to the highest forms of life, labor, and love.

#### ON THE DOCTRINES OF GRACE

By A. S. PETTIE — \$1.25

Beautiful in construction and imagery, forceful in logical expression, these are real messages. They contain the solid meat of the Word; they dispense food for the soul; they present with marked fidelity the gospel of grace.

#### BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., N. Nashville, Tenn.

## BAPTIST SUNDAY SCHOOL BOARD

for the best poster brought to the convention.

SPECIAL RAILROAD RATES will be granted on the card system. If you are going on the train and care for one and a half round trip rates you will have to get a card ahead of time to present to your ticket agent. You can get these cards by writing to the Sunday School or B. Y. P. U. Department, Box 520, Jackson, Miss. Do not put it off, write today.

We are expecting 2,000 to attend this convention; seeing the crowd will be worth the trip.

The Mississippi Quartet will furnish the music for the convention. This is one of the Baptist Bible Quartets and made up of Mississippi boys, and we think the best quartet in the land.

We appreciate so many invitations from churches to hold our April Conference for their county with their church. We are making final plans for these conferences and hope all the pastors and churches in the state will co-operate with us in these plans.

#### B. Y. P. U. Study Course Week

Have you ordered your books for your Study Course? The time is short. We are counting on you observing this week. WHY NOT. Our goal for the year is (8,000) eight

thousand (8,000) awards; that will mean only about 25% of our B. Y. P. U. members will have taken a book, and certainly we cannot be satisfied with less than that.

#### "Collins B. Y. P. U.'s Growing"

Just a word about our Unions. A very large crowd from the Willingsburg's Senior B. Y. P. U. came and gave a fine program, which was enjoyed by all.

We are all very glad that we have our memorial windows for our two workers that were killed in the storm. The B. Y. P. U.'s of the State put them in.

The Juniors had a very fine program last Sunday. We hope that every member will take the study course in March. Please all come next Sunday at 6:30 and be a hundred per cent member.

—Vernece Rogers, Reporter.

Southern Illinois Baptists are still looking for a mission secretary, as Dr. J. A. Musgrove declines the office.

That was some mixture: The S. S. News Bureau reports that "in a class which recently received the Thirty-second Degree in Masonry at Berlin the following religions were represented: Jewish, Christian, Buddhist and Confucian".

## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Feb. 28, 1926

#### Jesus Teaches Obedience to the Civil Authorities

Scripture Lesson—Matt. 22:15-22,  
Mark 12:13-17, Luke 20:20-26.

Much of what Jesus taught was inspired by the hostility of his enemies, or the ignorance of his disciples. Our present lesson came of an attempt to involve him in a situation both critical and dangerous. They sought with monstrous hypocrisy to propound to him a question requiring one of two answers, either one of which would lead to his undoing. If he said "No" he would lay himself open to the charge of treason against the government; if he answered "Yes" he would alienate the common people who stood between him and the religious authorities who were seeking to put him to death. It was a devilish scheme, and shrewdly devised, out of which they saw no way of escape. The adversaries, who devised this villainous snare, sought to entrap him through a deputation composed of disciples of the Pharisees, young men, who were in training in the Rabbinical Schools and along with them some Herodians of the Sadducean order. These two schools of political and religious thought were willing to lay aside their differences and make common cause in destroying Jesus. The personnel of this deputation had in it disturbing elements. The Pharisaic contingent were submissive to the Pagan government out of consideration of prudence and fear of the consequences which any protest might invite upon them; the Herodians were content to let well enough alone, since they had no special scruples in observing the requirements which the existing order imposed upon them. The hypocritical obsequiousness which marked their approval to Jesus was too obvious to escape the detection of his searching and remorseless scrutiny of their villainous purpose to entrap him. Their fulsome expression of appreciation of his power to discern the truth and his courage to declare it without fear or favor did not shield their subtle deception from detection and exposure. Their blandishments did not obscure his vision of their hellish purpose, nor mollify the severity of his denunciation of their hypocrisy.

1. Then the Pharisees took counsel how they might ensnare him in his talk. And they sent to him their disciples with the Herodians, saying, "Master, we know that thou teachest the way of God in truth, and carest not for anyone; for thou regardest not the person of man. Tell us, therefore, what thinkest thou. Is it lawful to give tribute to Caesar or not?" (Vers. 15-17.) This question pertained to a volatile subject. An explosion could easily be brought

on. These deputies knew it bristled with danger and the perils involved in a simple answer, yes, or no, prompted its choice as a catch question to entrap Jesus. The paying of tribute to the Roman government, a heathen power, impersonated in the Roman Emperor, was a most humiliating recognition of subjection of the Jewish people to a Pagan Ruler. As a Theocratic people they keenly felt their subjection to Caesar, and the outrage of being taxed to support a government, which in policy and purpose was antagonistic to the Theocracy of God. One Judas of Galilee, A. D. 6, had led a fierce insurrection against the first Roman census taken with a view to taxation. He perished at the hands of the Roman authorities and his followers scattered abroad. The feeling of protest against this tax was widespread among the Jewish people. For Jesus to have said, "No, it is not right to give tribute to Caesar", would have resulted in his arrest or execution, the very thing his enemies wanted to bring on. If he had said, "Yes, it is right to give tribute to Caesar", it would have driven the people from him, and left him a prey to his enemies, whose hands had been stayed by the multitudes who were favorable to him, and the Messianic claims which he made. "We may be sure that among the excited crowds who filled the temple courts, when Jesus was asked the question, there were many who regarded paying the poll-tax as the very badge of slavery to the heathen and as treason against Jehovah, the theocratic king of Israel." (Broadus.) Jesus knew the momentous consequences which would follow such a categorical answer as these wily hypocrites were seeking to extort from him.

2. Jesus was too alert to be caught in the snare which they had set for him. "But Jesus perceived their wickedness, and said, Why try ye me, ye hypocrites. Show me the tribute money, and they brought unto him a denarius. And he saith unto them, whose is this image and superscription? They say unto him, Caesar's. Then he said unto them, Render unto Caesar the things that are Caesar's and unto God the things that are God's." (Vers. 18-21.) Jesus, before answering the question so adroitly, just proceeds to tear away the mask of hypocrisy, behind which they had thought to conceal the malignity of their purpose. "Why tempt ye me, ye hypocrites?" like the thrust of a sword cut into the very heart of that well devised plot, by which they had thought to deceive and put him to shame. They were foiled in their purpose to discredit him, and leave him a defenseless prey to the deadly hate of his enemies who were seeking to destroy him. Their wicked purpose was exposed, their plot so deftly contrived was torn to shreds

and their hypocrisy exposed to infamy.

Jesus is not content with a disclosure of their duplicity but proceeds to give an answer to their question decisive for all time. They were playing their duty to God over against the claims of the government, as if there were a sharp antagonism between the two. In his answer he shows that in God's economy there is no conflict between religion and civil government. Each has its rightful place in man's earthly life, and the claims of each must be respected. The principle he discloses must be controlling, is not subject to the mutations of time, nor to the shifting forms of human governments. The old conception of a theocratic form of government gave little occasion to discriminate duties to the Divine Ruler from duties to the state. As the administration of the civil government passed to the hands of heathen rulers it became highly important that duties to God and duties to the state should be sharply distinguished, but the Jewish people were slow and averse to making any such distinction. Jesus draws the distinction broad, and deep and establishes forever the absolute separation of church and state. His method of disposing of the question in a way which put his enemies to silence and afforded him an easy way of escape from the trap they had set for him is noted for its prudence and great, good wisdom. It was a principle of Jewish jurisprudence that wherever any king's coinage was current, there the king's sovereignty was recognized. Possibly his knowledge of an old Rabbinical deliverance prompted his request for a piece of the money of the realm. "Whose are the image and superscription" stamped on the coin? "Caesar's", was the quick reply. "Pay to Caesar what is Caesar's and to God what is God's". They used the word "give" in their question, he used the word "pay" in reply. The existence of the coin, bearing the medallion and superscription of the Emperor upon it, as a circulating medium and the measure of values, argued a service rendered them by the Sovereign and his right to claim in return. The paying of tribute was not a gratuity, but a debt they owed and ought to pay. The obligation was on a parity with their obligation to pay what they owed to God. The principle laid down by Jesus embraced more than the handing in a few shekels at stated times, but comprehended the whole round of duties, both to God and the civil government. The duties to each takes on a wider range than they had conceived. The answer baffled the tools of the contemptible scheme devised by the hostile authorities, who were lying in wait to destroy him.

1. In this illuminating answer Jesus does not commit himself to any form of government. It is civil government as such which fills the circle of his thought whether an absolute or a limited monarchy, whether an oligarchy or a democracy. The government is clothed

with authority to demand of the people, lying within her borders, such material support as is necessary to the performance of all the functions which the peace, safety, prosperity and progress of the people require. It is for the best and highest interest of all the people, materially, intellectually, morally and religiously, that the civil government can claim the right to existence at all. The necessity for government is laid in the limitations of man, the social requirements of his nature and the conditions of his earthly life. It is the function of civil government to discover the principles which are to govern men in their social and civil relations and formulate into statutory form, as laws of the commonwealth, these principles. The state has a right to demand obedience to these laws of every citizen, as a protection of the interest of every other citizen, and as a safeguard of the best interest of the whole people. Jesus' answer insists that the rights and authority of the state must be recognized, and the duties of its citizenship must be cheerfully and promptly discharged. "Pay to Caesar what is Caesar's", was his way of summing man's whole duty to the state.

2. It is well to observe that Christ distinctly draws the line of separation between the church and the state—"Pay to Caesar the things that are Caesar's, and to God the things that are God's". Any attempt to call in the state as a coadjutor of religion has marked the pages of history from the days of Constantine to our own times. It has always been fraught with evil consequences both to Christianity and to the civil government. In our own country, there are repeated efforts made to call in the arm of the state to help some widespread religious movement, or in the protection of some theological doctrine, which seems to be in jeopardy, or to enact and enforce some statute on purely religious grounds. Happily the Constitution of our commonwealth, guaranteeing freedom of conscience and of worship, forbids the encroachment of civil government upon the religious domain of the people. The religious interest of the people is too sacred to be invaded by the state or regulated by the civil authorities. She reaches the limits of her rights in the enactments of such laws as are necessary for the protection of the people in the exercise of their God given right to worship him according to the dictates of their own conscience.

3. In our own times the utter disregard of what we owe to Caesar, and the failure to pay what is due is appalling. Lawlessness is rampant throughout the land. The spirit of lawlessness holds high carnival from the lakes to the gulf and from ocean to ocean, defiant of all law, flaunting the instruments of justice, and imperiling the life and safety of our people. How to arrest the flood tide of the crime wave which threatens to submerge our public safety is the most pressing and menacing problem of our times.

haffing the skill of statesmen and the wisdom of our social philosophers. The source out of which come this remorseless army of thieves, robbers, bandits, assassins, cut-throats and murderers, corruptionists and lawbreakers must be discovered and abated. The writer has some very positive views as to the headwaters of the sources of supply, and how to abate them, but this is not the place to exploit his convictions. Of one thing we may be sure and that is that a failure to pay Caesar what belongs to him can be traced to a failure to pay God what belongs to him. Loyalty to God always prompts loyalty to the state. A godless people will soon become a lawless people. Rob God of what is due him in the home life, the school life and the social life, and very promptly the state will be robbed of what is due her. When there is no fear of God in the life of the people, there is no moral force behind the laws of the state to make them effective in the suppression of crime and the protection of the life and interest of the people. More later.

#### HARPERVILLE, MISSISSIPPI

Late in the fall of 1925 the Baptist people of Harpersville came to the conclusion that they should have their pastor on the field, and immediately began preparation for a parsonage. In four weeks from the time the work was begun the house was completed and occupied.

We moved into the new building

on December 22; our trunks were delayed, and we were late in arriving, but found the good ladies had filled the pantry, and prepared an appetizing dinner for us. This was indeed a warm reception on a cold day. About forty families were well represented in the pounding, and you may rest assured that it was well done.

Harperville is blessed with many of God's noble men, and noble women, and a great host of young Christian workers. We have half-time here, and two good fourth-time churches near by for the other Sundays.

We have a good wide-awake Sunday School, and a very splendid B. Y. P. U. for the training of our young Christians. We have the General Organization—fully organized—and three good Unions. Two of our Unions have been on A-1 list for some time.

We have a splendid Agricultural High School, and a good Public School. School work is well organized, and both schools are blessed with noble Christian teachers.

It is a great pleasure to work with these people. We are planning for greater things in our Lord's work here. Pray for us.

—W. L. Meadows.

#### JOTTINGS FROM LOUISVILLE, KENTUCKY

While we appreciate words of commendation relative to the articles which we have been able to contribute from time to time

through these columns, we have often paused, and asked ourselves this question: "What is the attitude of the reader?" Again we wonder if there are more people reading for entertainment rather than enlightenment? It gives us a thrill to become acquainted with the information that churches are taking more interest in THEIR paper, and are placing it in every home represented in the membership of the churches.

Just recently we had up in our state group missionary program a debate, "Resolved, That rural communities of the South present greater challenge to the Ministry than Foreign Fields." This is an eye-opener question, and much information was dispensed in the four-minute speeches that were made. The affirmative was represented by Brethren L. B. Golden and H. C. Price. The negative speakers were Brethren C. N. Travis and C. L. Breland. Judges: Brethren J. S. Riser, Jr., W. S. Smith, and I. E. Rouse. The decision of the judges was favorable to the negative speakers.

We have recently become acquainted with the fact that we were misinformed as to the number who had registered from our state this session. This is not exactly our fault, the brethren were slow in making themselves acquainted with the Mississippi Group, and as Mississippians identifying themselves in our monthly meetings. One brother who is becoming "Doctored" has just now showed up, while the report of

his being here was made some time ago. It is a trait common to man which we found in Baptists long ago; when they move into a new community they leave their affiliation with the home community.

The thought has occurred that it might be well to let you know whom we have had to register from Mississippi this session. We first arranged them in three classes. Those who are married and have with them their families, those who are married and have their families back at home, and those who are not married at the time of reporting. However, we have thought it better to follow another arrangement, and it is, those who are doing graduate work, and those who are doing undergraduate work. The first class is composed of Brethren C. T. Davis,

(Continued on page 14)

#### FOR RENT

In one mile of Clinton, one large modern home, with plenty of farm land. Large family preferred. Also smaller home if desired. Will rent for share or money consideration. Splendid opportunity for family desiring to attend the Clinton schools. Apply, or write, to me at Clinton, or Lamar Bldg., Jackson.

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# "Help Those Women"

Pay Our

## Home Mission Debt

# Who?

Pastors preaching immediately on Home Missions in preparation for the March Week of Prayer, urging the need for prompt and sacrificial giving and praying for the power of the Spirit upon our women throughout the South during this great season.

Laymen giving themselves in self-denying devotion to the relief of the needs of the Home Mission Board by encouraging the women to give to the point of real sacrifice and dividing with the women a larger portion of their gifts.

## When?



## During March Week of Prayer

## Feb. 28, March 7

## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Bozeman

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, Lawrence T. Lowrey, President.

### Woman's College Notes

#### B. Y. P. U.

The B. Y. P. U.'s met in a general meeting February 14. When the percentages of the different unions was taken, the Winnie D. Bennett was found to be ahead. A very interesting program was rendered.

Know Thyself—Ruth Douglass.

Control Thyself—Lucy Wall.

Deny Thyself—Annie Ward Byrd.

A four-girl pageant representing foreign missions, school teaching, work in the home church and a home-maker, was given by Dorothy Little, Jessie Johnson, Beatrice Harrison and Alpha Cox.

#### Sunday School

One of the most interesting features of the Sunday School is that the opening exercises are conducted by a different class every Sunday. The Senior class, which is taught by Mrs. A. L. O'Briant, had charge last Sunday and the program could not have been improved upon, it was so good.

#### Evangelistic Week

Our week of preparation is over and this is the week that is to be observed as Evangelistic Week. We have been much in prayer over it, and now we are going out to be used of God. We have felt the effects already and we are earnestly praying that we may all be drawn closer to God with a deeper realization of His wonderful love.

Our pastor, Rev. W. S. Allen, preached two impressive sermons on soul winning. The one in the morning was, "The Necessity of the Personal Touch in Soul-Winning", and the subject of the evening service was, "The Qualifications of a Soul-Winner".

#### Study Course

Every Woman's College girl is expectantly looking forward to the visit of Mr. Wilds, Miss Buchanan and Rev. Youngblood, who will be with us this week to conduct the B. Y. P. U. Study Course. This visit always means much to the students and we count it such a privilege to have them with us.

#### Visitors From House Beautiful

One of the most welcome visitors on our campus last week was Mrs. Janie Cree Bose. She made a very impressive talk during the chapel hour, then at five o'clock she talked again on "How the Student's Life Can Count for Christ".

In the evening, Mrs. Johnson gave a reception in her honor. It was a sweet occasion to sit around Mrs. Bose and hear her tell of the things done at "House Beautiful". She said she fell in love with the Woman's

College spirit and, I think, carried some of it away with her.

#### Teachers Council

The superintendent of our Sunday School, Mr. W. M. Breland, truly knows how to get his officers and teachers to come to the Council. On Friday night they met in the church annex. A good program was rendered with a number of good jokes mixed in, and a good supper was enjoyed too.

#### "DARWIN HANGED IN CORINTH"

At the regular service on Sunday evening, Feb. 14, at the Tate Street Baptist Church, the pastor preached to a packed house, on the subject of the conflict now existing between Religion and Science.

At the close of the service, the congregation voted unanimously condemning the Darwinian Theory of Evolution and to send a wire to our State Senate requesting that they support the bill that is to soon come

before them, which would prohibit the teaching of such a theory in our tax supported schools.

We heartily commend the House for the passage of such a bill last week.

—O. H. Richardson, Pastor.

#### RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

#### BELMONT

We have just spent a very busy week last week. We had Bro. J. E. Byrd and Bro. Hunter with us in a training school. The Lord only knows how much good they are accomplishing in their work. I feel that their stay with us was worth more than anything we have had since I came here.

I have just declined a call to Rus-

## Children's Colds

Are best treated externally. Check them overnight without "dosing" by rubbing Vicks over throat and chest at bedtime.

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## The Flower Show

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ATLANTA

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GEORGIA

sellville, Alabama, and we are very happy as we begin our sixth year of service on this field. We had an increase in attendance in the Sunday School yesterday of 50% and great crowds to preach to. Pray for us.

Tishomingo calls Rev. E. Strickland of Kossuth, Miss. A good man and a good church meet.

Cordially yours, —A. M. Nix.

FOR SALE—Cabbage and Bermuda Plants \$1.50 per thousand. Prompt shipments. F. O. B. Valdosta.

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Birmingham, Ala.

## East Mississippi Department

By R. L. Breland

### The Bible

I believe the Bible. It is the Word of God. Every statement in it is true, as true as God. It is as true as if God himself were here in person, speaking the words found in the Bible out of his own mouth in audible words. Were He speaking in person He would say the words written in the Bible, for those words came from Him and are sent to man. The whole mind of God is expressed in the Bible. The Bible contains the truth and all of the truth about God and his will concerning man and his relationship to man. The whole Bible is the truth.

The Bible is not a book on science, yet science is in accord with the Bible. Any so called scientific statement that does not coincide with the Bible is not science but is falsehood. Any teaching by any one or any subject that is contrary to the truth as found in God's Word, the Bible, is false teaching and I will not for an instant give it evidence.

The truths in the Bible are from God; they are as eternal as God; they will not cease to be God's truth until God ceases to be, which will never be; they are Spirit and they are life, and will be living and doing business in His kingdom when all the doubters, disputers, unbelievers, infidels and monkey-men have been in the bottomless pit for a billion years and more.

The Bible tells the truth about the creation of the world—made in six days as we have them now—; about the creation of man, in His own image; about the parenthood, birth, life, death, burial, resurrection, ascension and return of our Lord and Savior. These I believe, yea these I know, to be true. I am staking my soul's salvation on the truth of the Bible and "I know that my Re-

deemer liveth". This may class me with the "old-fogies"; if so, I praise God to be so classified.

### Oakland Church

The second Sunday I had Eld. L. E. Lightsey with me at Oakland, Yalobusha County. He preached his "literature sermon" at the morning hour. The pastor preached at night. He passed out his envelopes at the morning services and a number of the members turned in their subscriptions at once.

Monday morning we conscripted Prof. Luke Wallace's sedan and conscripted Bro. T. T. Gooch to accompany us and we began our campaign to put the Record in the homes of the church. Up hill and down hill, out into the fields and into the parlors we went, and when 3:00 P. M. came we had landed 22 subscribers, putting the best paper in the world into every home in the Oakland Baptist Church.

The men and women of Oakland are a loyal bunch and we are praying for the coming of the kingdom in these parts of the earth.

Bro. Lightsey was with us at Coffeeville for two days and we landed more than 40 subscribers for the Baptist Record, putting the paper on for another year. These people are loyal and true.

Rev. Clyde Breland, who has been pastor at Williamstown, Ky., for four years, will go to Walton, Ky., after April 1st, as pastor.

Turn your faces towards Houston, Texas, and the Southern Baptist Convention in May, where we are hoping for great things to come to pass to the glory of God and the old Book, the Bible.

### "SOMETHING WRONG"

The Christian world is having preaching and praying more than ever in the history of the world. But yet the CHURCH has lost its prestige or power and influence; the devil is among us and there seems to be no remedy, yet we know there is a duty not being performed by His children as it should be or it would not be that the power and influence of the church would be lacking.

Do you not believe that the man of GOD who went to bring the Ark back to its proper place was not doing exactly like he thought God wanted him to do. I believe he was in earnest and felt that God was with him, and yet he failed to study and learn the exact rules for the work he was to do and had poor success until God halted him and put him right.

And I verily believe that the trouble today is pride or self-conceit. How do we show our humility in the HOUSE OF GOD when we meet to worship HIM. We stand up to pray. But says one, the time has come when thou shalt not worship neither in this mountain nor in Jerusalem, but the Lord seeketh

(Continued on page 16)



This paper reaches 50,000 people. Rates for want ads 2c per word—cash with order.

FOR SALE—A scholarship in the Draughton's Business College, Jackson. Apply to E. E. Ballard, Baptist Record, Jackson.

WANTED—Old postage stamps and envelopes used before 1890 for cash. Will buy any quantity I can use. Send for inspection or write me what you have. R. C. Fisher, 305 Voorhees Ave., Buffalo, N. Y.

### Fruit Tree Salesmen Wanted

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Leading varieties cabbage and collards sent promptly. Postpaid. 250, \$75; 500, \$1.10; 1,000, \$2.00. Satisfaction guaranteed.  
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## RALLY NOW TO OUR BAPTIST SCHOOLS

There are several reasons why we must support in a large way our Baptist schools in 1926.

1. Judged by the history of a century they represent our safest investment and most permanent possession. Gifts to them are sacredly guarded by the best minds among us. Trustees are selected with judicious care as to spirituality, business ability, and high moral purpose.

2. The contribution which our schools alone can make towards steadying the restless and almost rebellious youth of today was never more surely needed.

3. The influence they can and are exerting over our State schools is worth all we have invested in Christian Education.

4. In order to continue even as at present, more buildings and endowment must come speedily. To stop generous giving to our schools now would mean to lose most that we have gained. Only when State schools can be run without annual taxation can we run our Baptist schools without large gifts.

5. Our schools received only a fraction of the sum allocated to them in the Baptist 75-Million Campaign, and consequently—

OUR SCHOOL DEBTS ARE FAR AND AWAY THE LARGEST DEBTS OWED BY SOUTHERN BAPTISTS TO-DAY.

This load must be removed from our colleges and our Seminaries if they are to continue to serve.

## EDUCATION BOARD, SOUTHERN BAPTIST COVENTION

BIRMINGHAM, ALA.

A. R. BOND, Ed. Sec'y.

J. W. CAMMACK, Cor. Sec'y.

## COLLEGE COLUMN

## M. S. C. W. News Notes

## S. S. Institute

This week the Baptist girls are enjoying two courses in Sunday School work. There are about 50 enrolled in the study of "Teachers That Teach", taught by Mr. Hunter, and "Young People's and Adult Department" taught by Mr. Gardiner of Kentucky. Mr. J. E. Byrd talks every day at 1:30 on "Soul Winning" to a larger number of girls who attend the daily prayer meetings. We have been glad to welcome also in the classes this week—in addition to the girls—a number of town people, who are also taking the work. These three State Workers have been a blessing and an inspiration to us in the work.

## Friends of the Work

Last Sunday in our church bulletin there was a want-ad—we were wanting some books. Before Sunday School even began a young matron in our church read that page and came and said—"Here's all I have with me this morning. Take it and buy some of those books you're needing." And she handed over \$9.00. This came from Mrs. Mae Stevenson, and we certainly appreciate it and have already ordered some of those books. During the noon-day prayer meeting another lady came and knocked on our door and said—"Here's \$2.00 to help you stop up some of those holes". We thank Mrs. Griffin for this too; she has been very generous to us even before. We coupled the \$5.00 which Mr. Flournoy gave us with another \$5.50 which came and bought a writing table, which was needed. We thank all of our friends for these helpful contributions and for their interest in the work.

## Chapters Read

The Whitfield S. S. Class members reported 427 Bible chapters read last week. There are a number in this class who are reading the Bible through; some have already completed it and have started again. The other two college classes have decided to do the same thing.

## Attendance

Last Sunday was one of the best days we have had this year. It was a "good" day speaking from the standpoint of the weather—and that always means something to our attendance, when the girls have to come eight or nine blocks to Sunday School. The attendance at the Membership Committee was splendid. Mr. Hunter and Mr. Gardiner came in just in time to speak for a few minutes to this group of girls. The B. S. U. Council on Monday night was equally well attended. Mae Scofield, the Y. W. A. President, was absent on account of sickness. Miss Beulah Culbertson, our Faculty Representative, was with us also. The members of this Council are memorizing the Sermon on the Mount.

## Group Meetings

During the past week several of the S. S. Groups have held meetings. This promotes fellowship among the girls and helps us all get acquainted. Mary Parkes, chairman of the Membership Committee, entertained her group last Saturday night in her room at the college. Mrs. Ray Waters, the Sponsor Mother, was present too. They decided to call their club, "The Jolly Dozen", and have taken as their motto:

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

## Pollyanna Club Meets

Mrs. S. B. Mingea's group held a meeting at the Workshop on Tuesday night. They call themselves The Pollyanna Club, and have taken as their aim to "Play the Glad Game". The group of which Juanita Lee is chairman met one night from 6:30 to 7:00. Mrs. Burkert is their Sponsor Mother. Their name is U. U. (Double-You), and their motto is "Each One Win One". They expect to "doble themselves" in every way, and they started out by all subscribing to The Baptist Student for the rest of the year.

## Y. W. A.

The Sophomore Circle was in charge of the Y. W. A. last Wednesday, with Bonnie Jean Montague leading. At this meeting there were six new members. After the meeting was over, members of the Sophomore Circle prepared and served hot chocolate as a happy surprise to the 30 members who were present. The next program is in charge of the Juniors, and Ann Louise White is the leader. Mrs. Earl Burris, our Counsellor, was unable to meet with us on account of illness. We missed her.

## B. Y. P. U.

There were a number of new members at the B. Y. P. U.'s on last Sunday night. We hope to enlist many more before the session closes. Irene Pope of Verona, Miss., is our B. Y. P. U. representative on the Council, and she is working hard to enlist many in this organization.

## SUNDAY SCHOOL DEPARTMENT

What are you thinking about as the most needful thing for your Sunday School for this year 1926?

No doubt many things come pouring into your mind immediately as very needful for making your school a better one. But are you giving serious thinking, praying and, planning to the task of winning to your school at least some of the many who are not enlisted?

Last year during the summer campaign there were religious censuses taken in 51 schools in which the information was complete in every respect. These schools were located in the northern, southern, eastern, western and central parts of Mississippi in town churches,

## IN MEMORIAM

## Obituary

Augustus Hardy Dale was born Sept. 2nd, 1849, son of Seborn and Elizabeth Longino Dale. When a boy in his teens he joined Old Silver Creek Church, being baptized by Eld. Norvel Robertson. He removed his membership to Hebron Church more than fifty years ago, where it remained until his death, Jan. 29th, 1926.

He was united in marriage to Miss Mary Orlena Walker on Dec. 29th, 1870, with whom he lived in happy companionship till the time of his departure. To them were born three sons and two daughters, namely: Seborn, Homer and Roland, Mrs. Amanda Chapman and Mrs. Lena Weathersby, all of whom survive except Mrs. Weathersby, who preceded him a few years ago.

Bro. Dale with the royal support of his beloved wife maintained a home of conspicuous hospitality where many visitors felt the uplifting influence of a happy home.

An incident of unusual interest in his life was the celebration of a double Golden Wedding, in which he and his wife were joined by his uncle, Mr. A. T. Longino, and her sister, Mrs. Emily Walker Longino, the service being held at Hebron Church in the presence of a multitude of friends. Bro. Dale's long term of service as a member of this old, historic church was conspicuous. To attend its services regularly, to support its interests liberally with his money, and to encourage the membership in a cordial co-operation with all our denominational work was a constant practice of his

village churches and country churches. In looking over these records it was found that the total possibilities of these 51 schools were a little more than ten thousand while the total enrollment of these same 51 schools were a little less than five thousand. This ratio will not be lowered for the entire state. And from the plain facts and figures we see that in 51 schools in our state more than five thousand people not attending Sunday School any where.

What a tremendous challenge to put forth some of our best work, thinking, planning and praying in trying to win them to the school that has as its aim the teaching of the Bible.

Wouldn't you like to put on an enlargement campaign in your school? This will help you in reaching your people. Write the Sunday School Department for tracts and leaflets on this phase of work and set out now to make it go in your school.

It would be a wonderful thing if all our schools would set out to make the year 1926 a year for enlargement in the Sunday Schools. Thousands who are now out would be blessed and immeasurable good come to those who spent some time and effort to help bring it to pass.

life. He was the pastor's unfailing friend in every effort for the advancement of the kingdom. He was truly public-spirited, not only in matters of citizenship, but denominational affairs. He served on the State Laymen's Executive Committee, was at one time a member of the State Board of Missions and at the time of his death was a member of the Board of Trustees of the Baptist Orphanage. He served as Moderator of the Jeff. Davis Association from its organization till his death. Though only a private citizen, spending his life on the farm, he filled all these positions with marked wisdom and efficiency. His associates trusted him as a valued counsellor. It was said by some observant brethren that he was about the best moderator of an association that they had seen. The honor and love in which he was held was indicated by the vast assembly that gathered at the church of his love to attend his obsequies, including a number of brethren both preachers and laymen from a distance. The service was conducted by this writer, but many and gracious were the tributes paid him by friends and former pastors. The floral offerings were both profuse and beautiful. After the service the body was carried to the cemetery at New Hebron and laid to rest to await the resurrection. He rests from his labors and his works do follow him.

May the comforting grace of the Father be sufficient for his beloved companion, who had journeyed with him for 55 years and 1 month. May the Christian hope sustain us all as we look to the land of the unsetting sun.

His friend and former pastor,  
—J. P. Williams.

(Continued from page 11)

W. A. Keel, A. A. Kitchens, J. H. B. Winstead, D. H. Hall, Jr., Lemuel Hall, J. S. Riser, Jr., and I. E. Rouse. The second class is composed of all others, who are Brethren J. A. Bass, W. S. Bullard, F. J. Chastain, R. M. Dykes, L. B. Golden, N. G. Hickman, D. O. Horn, B. W. Hudson, W. W. Izard, S. W. Rogers, W. H. Smith, J. C. Wells, G. F. Winstead, C. N. Travis, A. M. Tate, R. O. Bankston, C. L. Breland, W. E. Hellen, T. L. Sasser, E. I. Farr, G. H. George, A. C. Hawkins, B. B. Hilburn, E. L. McElroy, H. C. Price, W. S. Smith, H. E. Spell, W. M. Taylor, W. C. Tyler, and the writer.

This report would be incomplete without mentioning the very becoming representation from our state in the Woman's Missionary Training School. There is the very efficient teacher of W. M. U. Methods, Miss Wilma Bucie, and students in the school, Misses Evie Landrum and Edna Evers.

Dr. W. C. James, President of Bethel College (Boys) of Kentucky was the speaker at the recent Missionary Day Program. The subject was "The Ever Presence of God", he said many good things, and not a thing amiss.

—J. H. Gunn, Reporter.

# FOREIGN BOARD FACTS

## First Fact--

The debt of \$1,813,000 has been reduced by \$712,708.06 received from the Love Offering.

## Second Fact--

The Board is trying to meet the denomination half-way in its effort entirely to remove this debt. Hence the budget of requests sent in by the missionaries has been cut down from \$2,183,726.37 to \$1,479,715.21. This severe reduction of what the missionaries felt was their minimum needs will, when the news reaches them at their far-away posts, greatly depress them, but it was absolutely necessary.

## Third Fact--

The cuts have been made as impartially as the Board has known how to make them, and, therefore, affect the work of every missionary. The cuts have been made, too, where they would seem to hurt the work as little as possible, though it were impossible to make such cuts without hurting the work. We have, for the 4th year, cut out all requests for buildings of every character, appointed no new missionaries. Besides appropriations have been denied for many schools, native workers, greatly needed literature, etc.

## Fourth Fact--

Is it a fact? We hope these halts and hurts in our Foreign Mission work are tentative, but shall they prove to be? If all our people will pull together for the Co-operative Program, and give it a liberal and steady support, this will gradually, but certainly and finally enable the Board to pay its debt and restore the loss which the work now suffers. The present rate of receipts is below last year, not counting the Love Offering. The Love Offering has made it possible for us to keep open all fields and keep all foreign missionaries on them for the present. The regular contributions of Southern Baptists will determine whether this shall continue or not. If we will make the same sort of cuts in home expenditures that the Foreign Board had made in foreign, and by hearty, sacrificial, liberal giving to the Co-operative Program, make it a great success, we will not be long in paying the balance of the Board's debt and catching up with the imperative needs of the work. Such a prospect should thrill every one of us and cause us to do our best. **THE FOREIGN BOARD IS DETERMINED TO DO ITS BEST TO GET OUT OF DEBT AND SAVE ITS GLORIOUS WORK.** Will everybody do it?

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HAVE YOU READ THIS BOOK?

- "It is a clarion call."—Watchman-Examiner, New York.
- "A penetrating and searching appeal."—Baptist Times and Freeman, London.
- "A challenging book."—Baptist Continental Quarterly, London.
- "A powerful plea for Foreign Missions."—Presbyterian Survey.
- "The greatest appeal for Foreign Missions that I have ever read."—W. James Robinson, A. M., D. D.
- "One of the greatest missionary books of this generation."—E. C. Routh, D. D.
- "One of the ablest missionary books published in a decade."—Christian Index.
- "An epoch marking book in missionary literature."—Rev. Amos Clary in Religious Herald.
- "A powerful exposition of America's responsibility for the leadership of the world."—Royal Service.

Send \$1.25 to

Educational Department, Foreign Mission Board,

Box 1595, Richmond, Va.

FOREIGN MISSION BOARD, S. B. C., Richmond, Virginia

(Continued from page 13)

those that will worship HIM in spirit and in truth. Even so I believe that a person can pray at his desk, in his field or on the road as he is traveling; yea I know that as I drive my Ford down the road the LORD has heard and answered my prayers. When GOD'S people in olden times were overtaken in sin they would cast lots if but a few had sinned and find the guilty one and put them out of the way, but when a whole nation was overcome and weighted down with sin, they would repent in sackcloth and ashes. Me thinks I can see them now as they fall prostrate in the dust and cry mightily to GOD for deliverance. Is the present situation not worthy of a sincere consideration, when the Church of GOD has no order or discipline, NO POWER OR INFLUENCE OVER THE WORLD AS IN DAYS GONE BY. Let every Christian STOP FOR ONE MOMENT and ask, will it be too much for me to begin now and from today on every time I enter the house of GOD to worship Him I will fall down on bended knee and thereby show an humble attitude toward the CREATOR and also an example to the worldly one that is in our midst that will not long be tolerated by the ungodly, for the devil will not willingly bow down and worship GOD. Can you for one instant think what would happen if the subjects of an earthly kingdom were to enter the mansion or King's house to pay homage to their King, and every one stand erect as they would present their petition. Nay, they would fall on their faces. HOW MUCH MORE THEN SHOULD WE THE CHILDREN OF THE HEAVENLY KING FALL ON BENDED KNEE AS WE SEND OUR PETITIONS TO THE THRONE OF GOD. Are you willing to try and see if GOD will not do mighty works among us if we will only humble ourselves before HIM, and to kneel down when we pray is the best way this side of Heaven to show to HIM our humility. May God help us to do our part exactly as He so desires that we should do, is my sincere prayer.

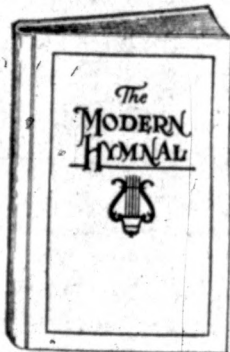
—J. M. D.

## A COMMENDATION

Allow me to commend to our Mississippi Baptist brotherhood that most excellent Gospel Singer, Mr. W. J. Morris. He was my assistant and choir director at Independence, Missouri, and I found him to be a good soloist and chorus director and a fine personal worker. I would like to see our pastors and evangelists use him in Mississippi. His home is Pine Bluff, Arkansas.

Sincerely,

—Gaston W. Duncan.



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**The Guarded  
Tollgate**

No. 9—Weekly news from the Circulation Department

If there is anything to a man, the world will eventually find it out. Energy spent on improving quality was never wasted. An unsupported inflation soon busts to normalcy. If your religion is worth anything to you—let the world know it for a surety. Get the folks your way to reading the Record. It tells about your religion.

**Yes Sir! Nearly 40 to 1**

MISS. BAPTISTS LAST YEAR SPENT  
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THAN RELIGIOUS.

FOR THE BAPTIST RECORD WE SPENT  
\$14,471.00.

THEREFORE MISSISSIPPI BAPTISTS SPEND NEARLY  
FORTY TIMES AS MUCH FOR OTHER PERIODICALS  
AS THEY DO FOR THE BAPTIST RECORD—THEIR  
OWN STATE DENOMINATIONAL PAPER.

**Do You Know Why?****NEWS FROM THE FIELD**

Sunday morning last the Circulation man had the pleasure of holding forth with Bro. Hooks at Belzoni. Dr. J. W. Mayfield had mellowed the soil and the Baptist Record found a sympathetic audience. Bro. Hooks is doing a great work in the midst of a fine people.

The Sunday before was spent with Bro. E. L. Davis at Pentotee. These people and Pastor appear to be mutually blessed. The church is in a healthy spiritual condition and the work is going steadily forward. Practically every person who was approached about subscribing for the Record gave his name and two dollars. This is a fine commentary on the esteem in which Pastor Davis is held.

This same Sunday night was spent with Bro. Charlie Nelson at Nettleton. Many old friendships were renewed and helpful hands in years gone by pressed again. The Nettleton people are a great folk. Their steady persistence in the higher ideals through the years is noteworthy. Many of them joyfully subscribed for the Record. The night was spent with Bro. Arthur Williams and family where many happy reminiscences were enjoyed.

Wednesday morning the field at Shannon was gleaned hastily before a train at nine-forty brought a cessation to the good work.

**The Baptist Record**

Circulation Department



A small field well tilled and grubbed will yield more grain than a field too large for the means of the farmer to properly handle. It's the size of the plow, team and number of hours put in that determines the size of the job.

